CATALOGUE OF THE PERSIAN, TURKISH, HINDUSTANI AND PUSHTU MANUSCRIPTS

IN THE

BODLEIAN LIBRARY

Part III

ADDITIONAL PERSIAN MANUSCRIPTS

BY

A. F. L. BEESTON

OXFORD · AT THE CLARENDON PRESS

The first part of the Bodleian catalogue of Persian manuscripts, by E. Sachau and H. Ethé, was issued in 1889. The second part, by H. Ethé, although it did not appear until 1930, contains only additions covering the Library's holdings up to 1900. Neither volume includes an index of authors. To remedy this unsatisfactory position, Dr. Beeston has prepared full descriptions of the acquisitions of the past half-century, and an author-index to all three parts. There are descriptions of 418 items in this third part, and they include some very notable manuscripts, one being the second-oldest dated Persian manuscript hitherto recorded.

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PREFACE

THE first comprehensive catalogue of the Persian manuscripts of the Bodleian Library was J. Uri's *Bibliothecae Bodleianae codicum manuscriptorum orientalium catalogus*, published in folio in 1787, which describes 177 manuscripts then in the Library. In the earlier part of the nineteenth century the acquisition (both by gift and purchase) of several notable collections multiplied several times over the Library's Persian materials. About the middle of that century a series of catalogues in quarto format was begun, which was intended to replace the older catalogues both by the addition of subsequent accessions and by a complete revision of all the descriptions in accordance with modern cataloguing standards.

In pursuance of this plan, the first part of the quarto catalogue of Persian manuscripts was prepared by E. Sachau and H. Ethé, and published in 1889. This contains 2,038 entries but no indices, the latter having been reserved for Part II which was then, according to the preface, 'in a forward state of preparation'. Work on Part II was continued by Ethé during the following decade. By about 1900 he had completed full descriptions of virtually all the Persian manuscripts then in the Library (as well as descriptions of the Turkish, Pushtu and Hindustani ones), and added an 'Index of titles of books, technical terms and other designations' for both Parts I and II. But there was still no index of authors, and publication of the volume was withheld in hopes of getting this index completed. These hopes proved vain: thirty years later the author-index was still undone, and Part II was issued in 1930 as it stood (having been already in type for nearly a quarter of a century), without the author-index.

When I began work on Part III, therefore, I had two objectives: first to catalogue the considerable accessions since 1900, and second to produce an author-index to all three parts of the catalogue. In respect of the former objective, this part contains descriptions of all accessions from about 1900 up to the end of 1952. A substantial proportion of these consists of manuscripts of the Indian Institute library; the latter has been since 1927 administered as a dependent library of the Bodleian, and its oriental manuscripts are now deposited here. In addition, the reader will find in this part also a few odd manuscripts of earlier acquisition which were overlooked by Ethé.

It may be useful to take this opportunity of calling attention to some of the more notable manuscripts of the collection described in the present volume. By far the most outstanding of these is the medical treatise *Hidâyat al-muta'allimîn* (no. 2841), a most splendid and ancient copy, being indeed the second-oldest dated Persian manuscript as yet recorded. Of the utmost artistic value is the Atkinson manuscript of Niẓâmî's *Lailâ Majnûn* (no. 2845), with nine exquisite early Mughal illustrations.

Among the historical manuscripts are some important materials, rare or hitherto unknown, for the history of India and Central Asia in the seventeenth–eighteenth centuries (note nos. 2472, 2474, 2478, 2482, 2492–4). No. 2711 is a collection of historical documents of great interest for the history of Safavid-Ottoman relations in the

latter part of the sixteenth century, as well as some earlier documents. No. 2749, though mainly concerned with magic, has portions devoted to alchemy and chemistry which deserve the attention of students of Islamic science. Rare works on Sufism and Sufi saints are found in nos. 2672, 2682–90, and 2843. Representative of a somewhat rare species of literature is the Judaeo-Persian manuscript no. 2666. Of great association interest is a copy of ʿUmar Khayyâm's quatrains in the hand of Edward Fitzgerald (no. 2548), which demonstrates conclusively a fact which some have had a tendency to doubt, that Fitzgerald really possessed a working knowledge of Persian.

The question of the author-index proved a far more thorny one than the comparatively straightforward matter of cataloguing. It seemed clear from the start that one of the reasons for the failure to complete it at an earlier stage lay in the fact that it was planned by Ethé on far too ambitious and extensive a scale. How elaborate his notions of indexing were can be judged from the monumental indices to his catalogue of the Persian manuscripts in the India Office Library. The present index is planned on far more economical lines; yet even so, the difficulties involved have been formidable. It is hardly necessary to mention the general problem of indexing Islamic names, since this is one familiar to all bibliographers in that field. But special difficulties were involved in my task, which arose chiefly from the fact that Part I of the catalogue includes nine anthologies of quotations from poets, which between them contain more than 6,500 entries; and the names of the poets in this vast list are given in a bewildering variety of forms. In many cases the same poet is referred to by three, four, or even five different forms of name; conversely, an identical form of name used in several anthologies may conceal the personalities of as many different poets. To establish satisfactorily the correct identifications (or distinctions) of all these forms would be a task of years, and I cannot claim to have achieved it. But I hope that users of the catalogue will be better pleased to have this instrument, with the imperfections which it possesses, than to see further prolonged the period of waiting which has already lasted more than half a century.

Besides the author-index, I have also added, covering the three parts, a conspectus of manuscripts dated earlier than A. H. 1000, and a register of donors.

A. F. L. B.

CONTENTS

ABBREVIATIONS

Aumer	*Die persischen Handschriften der K. Hof- und Staats-Bibliothek in München.* München, 1866.
Bankipore	*Catalogue of the Persian and Arabic manuscripts in the Oriental Public Library at Bankipore.* Calcutta, 1908–42.
Blochet	*Catalogue des manuscrits persans de la Bibliothèque Nationale*, par E. Blochet. Paris, 1905–34.
Bombay	*A descriptive catalogue of the Arabic, Persian and Urdu manuscripts in the the Library of the University of Bombay*, by Shaikh ʿAbdu' l-Ḳādir-e-Sarfarāz. Bombay, 1935.
Brock. GAL	*Geschichte der arabischen Literatur* [and] *Supplementbände*, von C. Brockelmann. Leiden, 1936–49.
Browne	*A catalogue of the Persian manuscripts in the Library of the University of Cambridge*, by E. G. Browne. Cambridge, 1896.
Browne suppl.	*A supplementary hand-list of the Muḥammedan manuscripts in the Libraries of the University and Colleges of Cambridge*, by E. G. Browne. Cambridge, 1922.
Ebne Youssef	فهرست کتابخانه مدرسه عالی سپهسالار تالیف ابن یوسف شیرازی. طهران ۱۳۱۳ تا ۱۳۱۸ .
Edinburgh	*A descriptive catalogue of the Arabic and Persian manuscripts in Edinburgh University Library*, by Mohammed Ashraful Hukk, H. Ethé and E. Robertson. Edinburgh, 1925.
EIO	*Catalogue of Persian manuscripts in the Library of the India Office*, by H. Ethé. Oxford, 1903–37.
Etessami	*Catalogue des manuscrits persans et arabes de la Bibliothèque du Madjless*, par Y. Etessami. Téhéran, 1933–43.
Flügel	*Die arabischen, persischen und türkischen Handschriften der K. K. Hofbibliothek in Wien*, von G. Flügel. Wien, 1865.
Geiger–Kuhn	*Grundriss der iranischen Philologie*, herausg. von W. Geiger und E. Kuhn. Bd. ii. Strassburg, 1896.
IVASB	*Concise descriptive catalogue of the Persian manuscripts in the collection of the Asiatic Society of Bengal*, by W. Ivanow. Calcutta, 1924.
IVC	*Concise descriptive catalogue of the Persian manuscripts in the Curzon collection, Asiatic Society of Bengal*, by W. Ivanow. Calcutta, 1926.
IVPS	(First and second supplements to *IVASB*). Calcutta, 1927–8.
Jawaher-Kelam	فهرست کتبخانه عمومی معارف تالیف عبد العزیز جواهر کلام. طهران ۱۳۱۳ تا ۱۳۱٤ .
H. Khalfa	*Lexicon bibliographicum et encyclopaedicum a Haji Khalfa compositum*, ed. G. Flügel. London, 1835–58.
Krafft	*Die arabischen, persischen und türkischen Handschriften der K. K. Orientalischen Akademie zu Wien*, von A. Krafft. Wien, 1842.
Pertsch	*Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin, Verzeichniss der persischen Handschriften*, von W. Pertsch. Berlin, 1888.
Pertsch, Gotha	*Die persischen Handschriften der herzoglichen Bibliothek zu Gotha*, von W. Pertsch. Wien, 1859.
Rieu	*Catalogue of the Persian manuscripts in the British Museum*, by C. Rieu. London, 1879–83.
Rieu suppl.	*Supplement to the catalogue of the Persian manuscripts in the British Museum*, by C. Rieu. London, 1895.

Ross-Browne	*Catalogue of two collections of Persian and Arabic manuscripts in the India Office Library*, by E. D. Ross and E. G. Browne. London, 1902.
Sprenger	*A catalogue of the Arabic, Persian and Hindûstânî manuscripts in the libraries of the King of Oudh*, by A. Sprenger. Calcutta, 1854.
Storey	*Persian literature, a bio-bibliographical survey*, by C. A. Storey. London, 1927– .
Zetterstéen.	*Die arabischen, persischen und türkischen Handschriften der Universitätsbibliothek zu Uppsala*, von K. V. Zetterstéen. Uppsala, 1930–5.

CORRIGENDA

Page 12, col. 1, line 32, for Semenov *read* Validov

Page 28, col. 2, line 8, for *ćasmam* read *ćashmam*

Page 56, col. 1, line 32, for Fars *read* Herat

Page 74, col. 1, lines 32–33, 37–39, for *numâz* read *namâz*

Page 77, col. 2, line 26, read جامع مجموعة

ADDITIONAL PERSIAN MANUSCRIPTS

A. HISTORY

I. General History

2428. Ms. Marsh 161

Nizâm al-tawârîkh, by Baidâwî. See above, nos. 18–21, and *Storey*, no. 105.

Beg., f. 88b, حمد بی حد و نهایت و شکر بی غایت مبدعی را که بیك امر کن عالم ارواح و اشباح پیدا کرد

Dated Jumâdâ II, A.H. 1051 = Sept. A.D. 1641. The hand appears to be that of Hakwîrdî, and the copy is interleaved with blank leaves as if intended for collation; possibly it was made for Golius.

Ff. 88–210 (half of these blank), ll. 12; Naskh; European paper; size, 8½ × 6¼ in.

2429. Ms. Pers. d. 96

Ta'rîkh i guzîda, by Mustaufî. See above, nos. 26–30, and *Storey*, no. 111 (2).

Beg. as usual, f. 1b; *fâtiha* f. 5a; *bâb* I f. 6a; II f. 24a; III f. 39a; IV f. 108b; V f. 206b; VI f. 231a; *khâtima* f. 244a.

Dated Thursday, 20 Rajab, A.H. 889 = 13 Aug. A.D. 1484, by Sîdî 'Alî b. Kamâl b. 'Alî, resident in the village of کواکان کربال

Purchased 1948.

Ff. 244, ll. 21; neat and clear Naskh; size 10 × 7 in.

2430. Ms. Ind. Inst. Pers. 27

First and second volumes of **Raudat al-safâ** by Mîrkhwând. See above, nos. 36, &c., and *Storey*, no. 123.

Beg. as usual, f. 1b. Colophon to vol. 1 on f. 191a dated Sha'bân A.H. 101(4?) = Dec.–Jan. A.D. 1605–6, by 'Abd al-Wahhâb b. kâdî Nasîr al-Dîn b. kâdî Âdah al-Kuraishî. Vol. 2 beg. on f. 192b in the same hand but without colophon.

Donor, C. R. Davy.

Ff. 423, ll. 31; Naskh; size 12½ × 8 in.

2431. Ms. Ind. Pers. 50

Third volume of the same.

Beg. f. 1b حمد و ثنای که سبحان ملاء اعلی

Copied 15 Rajab, A.H. 1017 = 25 Oct. A.D. 1608, by Ibn Muhammad Maddâh Ismâ'îl Simnânî. On the end fly-leaf, 'E. Davy. Sepbr 1784'.

Donor, C. R. Davy.

Ff. 234, ll. 21; Nasta'lîk; size, 9⅝ × 7 in.

2432. Ms. Whinfield 2

Third and fourth volumes of the same.

Vol. 3 beg. as usual f. 1b, vol. 4 f. 162b. Undated.

Ff. 367, ll. 29; Nasta'lîk; decoration on ff. 1b, 162b; rather damaged by worms; size, 14½ × 9⅝ in.

2433. Mss. Ind. Inst. Pers. 3–6

Fourth to seventh volumes of the same, all in one hand.

Ms. Ind. Inst. Pers. 3, containing vol. iv, lacks a leaf at the beginning and starts on f. 1a with the words *bîrûn âmad* (p. 2, l. 3 from bottom in the lithographed text, Bombay 1271/1855).

The following leaves are wrongly bound and should be rearranged thus: ff. 57, 60, 58, 61, 62, 59, 63.

The order of the subject-matter differs from that of the lithographed edition, so that ff. 1–44b of the ms. correspond to pp. 1–73 of the edition; ff. 44b–103b to pp. 94–183; ff. 103b–8b to pp. 73–80; ff. 109b–11b to pp. 183–7 (f. 109 is an inserted leaf in another hand and has the recto blank); ff. 112a–22b to pp. 80–94; ff. 123b–end to pp. 188–end (f. 123a is blank). Further, a number of passages are missing in the MS.: e.g. [f. 161b] the chapter *dhikr i saltanat i 'Imâd al-dîn Ahmad*, p. 243 of the edition; [f. 163a] the chapter *dhikr i raftan i Shâh Yahyâ*, p. 245, down to but not including the chapter *dhikr i giriftârî i Sultân Zain al-'âbidîn*, p. 248; &c.

Ms. Ind. Inst. Pers. 4, containing vol. v, begins as usual on f. 1b and is dated A.H. 1056 = A.D. 1646.

Ms. Ind. Inst. Pers. 5, containing vol. vi, begins as usual on f. 1b and is dated Dhulka'da A.H. 1056 = Dec. A.D. 1646–Jan. A.D. 1647.

Ms. Ind. Inst. Pers. 6, containing vol. vii, begins as usual f. 1b.

Donor, C. R. Davy.

Ff. 191, 155, 204, 92 respectively; ll. 29; Nasta'lîk; the last three volumes have each a decorated heading on f. 1b and gilding on that and the opposite page; size, 14⅛ × 8¼ in.

2434. Ms. Pers. c. 20

Fourth and fifth volumes of the same.

The present copy of the fourth volume starts (f. 2b) with *dhikr i pâdshâhî u saltanat i Ismâ'îl ibn Ahmad Sâmânî. Ismâ'îl ba'd az wafât i pidar u mâdar*, &c., which is usually the eleventh chapter of the volume (p. 14 of the Bombay lithographed edition of 1855). One leaf seems to be lost after f. 243, which has on the recto the end of the fourth volume, so that the fifth volume lacks fifteen or so lines at the beginning; the first words on f. 244a are *fuzûn zi dâ'ira i kâ'inât*, &c.

Fourth volume dated 24 Ramaḍân, A.H. 1007 = 20 Apr., A.D. 1599; fifth, 7 Sha'bân, A.H. 1008 = 22 Feb., A.D. 1600.

Purchased 1903.

Ff. 464, ll. 25; Nasta'lîḳ; ff. 11ab, 243b are blank; decoration on f. 244a; some edges repaired, and on f. 77 this has slightly damaged the text; size, 12⅜ × 7⅞ in.

2435. Ms. Pers. d. 39

Fourth volume of the same.

Beg. as usual, f. 1b.

Dated middle of Jumâdâ I, A.H. 1024 = 12 June, A.D. 1615.

Purchased 1908.

Ff. 220, ll. 27; small Nasta'lîḳ; some ff. repaired; size, 11⅞ × 7 in.

2436. Ms. Pers. d. 40

Fifth volume of the same.

Beg. as usual, f. 1b. On f. 1a the volume is styled *Kitâb i Ćingîzkhân.*

Date, beginning of Sha'bân, A.H. 1012 = Jan. A.D. 1604.

Purchased 1908.

Ff. 310, ll. 19; small Nasta'lîḳ; slightly damp-stained; size, 9⅛ × 5⅞ in.

2437. Ms. Ind. Inst. Pers. 89 (ff. 1–152)

Fragment of the sixth volume of the same.

Beg. as usual, f. 1b. Ending on f. 152b with the words *bâyad ki bar ḥasb i wa'da lashkarhâ jam' âwarda* (l. 9, p. 54 in the Bombay 1855 ed.). On f. 1a some verses, and the signature 'Jno. Romer 1804', and on f. 1b his Sanskrit seal.

Donor, Sir M. Monier-Williams.

Ff. 1–152, ll. 14/15; Nasta'lîḳ; size, 7⅜ × 5 in.

2438. Ms. Ind. Inst. Pers. 48

First volume of **Ḥabîb al-siyar** by Khwândamîr. See above, nos. 70, &c., and *Storey*, no. 125 (3).

Beg. as usual, f. 1b; chapter I, f. 13b; II, f. 146b; III, f. 241a; IV, f. 388a. Ff. 258 and 259 should be transposed, as also 264 and 265.

Undated.

Donor, C. R. Davy.

Ff. 516, ll. 21; Naskh; decoration on f. 1b; size, 10⅛ × 5⅞ in.

2439. Ms. Whinfield 14

Second, and part of the third, volume of the same.

Ms. Whinfield 14 (1) contains the second volume, beg. as usual; chapter I on f. 1b; II on f. 61b; III on f. 111b; IV on f. 184b.

Undated.

Ff. 338, ll. 25; Nasta'lîḳ; size, 10¼ × 6 in.

Ms. Whinfield 14 (2) contains vol. iii, chapter I on f. 1b; II on f. 137b; III on f. 233a. It breaks off with the words *zimâm i ḥukûmat i Ḳandahâr râ dar ḳabḍa i iḳtidâr i barâdar i 'âlîgauhar i khwîsh Nâṣir al-Dîn*, in the year A.H. 912. In spite of this incompleteness, a later hand has added at the bottom of f. 609 *tammat al-kitâb mujallad i siyum i Ḥabîb al-Siyar*. F. 609 belongs really between ff. 144, 145. Ff. 498, 504 have been bound the wrong way round (i.e. with the real recto appearing on the verso).

Undated, but a note on f. 1a states that it was bought at Haidarabad for 100 rupees in A.H. 1132 = A.D. 1719–20.

Ff. 609, ll. 21; Nasta'lîḳ; somewhat worm-eaten; size, 10½ × 6⅜ in.

2440. Ms. Ind. Inst. Pers. 19

Third volume of the same. Beg. as usual f. 1b. Incomplete, lacking about half-a-dozen folios at the end; it breaks off in the middle of the account of marvellous creatures in the *khâtima*; there seem to be lacunae also elsewhere in the MS. All rubrics are lacking after f. 146.

Undated (probably 17th century).

Ff. 278, ll. 25; Nasta'lîḳ; margins worm-eaten; illuminated panel (in poor condition) on f. 1b; size, 12½ × 7½ in.

2441. Ms. Pers. d. 38

Fragment of the third chapter of the third volume of the same.

Incomplete at beg. and end, several lacunae, and various misplaced leaves. F. 2 should come first, having on it the beginning of the section *guftâr dar lashkar kashîdan i ḥaḍrat Ṣâḥibḳirân bi mamlikat i Khurâsân karrat i thânî*; after f. 2 about six folios are missing; then there should follow in this order: ff. 1, 3–179, lacuna of about 5 leaves, 180–214, lacuna of about 2 leaves, 215–40, lacuna of about 25 leaves, 313–28, 305–12, 241–304, lacuna of about 40 leaves, 329–36. On the last page it breaks off in the account of the career of Muḥammad Zamân Mîrzâ.

Purchased 1904.

Ff. 336, ll. 19; Nasta'lîḳ; f. 306 considerably damaged and the outer margin of text lost; size, 9⅜ × 7¼ in.

2442. Ms. Pers. d. 37

Fourth chapter of the third volume of the same.

Incorrectly ascribed on f. 1a to Mîr Khwând. Beg. as usual, f. 1b. The biographical appendix starts on f. 147a, but is much abbreviated, containing only fourteen names, the last being Mîr Ḥusain Maibudî.

Undated.

Purchased 1904.

Ff. 150, ll. 21; Nasta'lîḳ; size, 11 × 6¾ in.

2443. Ms. Pers. c. 23

Part of **Ta'rîkh i Alfî** by Ḥakîm Aḥmad Tattawi. See above, no. 99, and *Storey*, no. 135.

This volume, designated the second, must have been

part of a set in which the work was divided into three volumes, since it extends from 329 to 647 Riḥlat era.

Beg. f. 351[b], در سال سیصد و بیست و نهم از رحلت سید البشر صلی الله علیه وآله التحیة من الملك الاکبر قرامطه حجر اسود را کـ الخ

On f. 607[a] there is a small lacuna. Something is lacking at the end (perhaps only one leaf) and the copy breaks off on f. 707[b] at the heading of year 647. F. 708 contains only a small slip from the colophon with the words تاریخ الفی جلد دوم باتمام رسید بتاریخ سیوم معلوم شد

This may perhaps be a chronogram for A.H. [1]116 = A.D. 1704–5.

Purchased 1909.

Ff. really 356 (the Arabic foliation starts with f. 351, and ff. 404–5 and 414–15 are each one leaf), ll. 30; Nastaʿlîḳ; rubrics omitted in places; size, 13⅛ × 8½ in.

2444. Ms. Ind. Inst. Pers. 107

Mir'ât i Âftâbnumâ, general history by ʿAbd al-Raḥmân Shahnawâzkhân Hâshimî Banbânî Dihlawî. See above, nos. 120–1, and *Storey*, no. 175.

Beg. as usual, f. 1[b]. *Jalwa I* f. 6[a]; *tajallî* 1–4 on ff. 6[a], 87[b], 152[b], 174[b]; here, as in the other two Bodleian copies, the next *tajallî* (on f. 295[b]) is styled the sixth, and the section on the Timurids (which according to the introduction should be the sixth *tajallî*) is headed *lamʿa*, on f. 351[a]. *Jalwa II* on f. 524[a]; *tajallî* 1–5 on ff. 526[b], 530[a], 545[b], 601[a], 614[b]. The remaining sections are not marked in this copy.

Undated (latter 19th century).

Ff. really 656 (the foliation runs to 664, but ff. 238–45 are lacking), ll. 13; Nastaʿlîḳ; size, 8½ × 5 in.

2445. Ms. Pers. e. 28

Rauḍat al-aḥbâb by Jamâl al-Dîn ʿAṭâ Allah b. Faḍl Allah al-Ḥusainî. See above nos. 131–3, and *Storey* no. 236 (1).

This copy contains only *Maḳṣad II* of the work, beg. f. 2[b] لك الحمد يا مسبب الاسباب ولك الشكر يا مفتح الابواب الخ As do (apparently) all the other copies, this ends at the year A.H. 36.

Copied at Mecca by Dûst Muḥammad Kharârî (or Ḥazârî?), A.H. 953 = A.D. 1546.

Purchased 1900.

Ff. 274, ll. 18; neat Nastaʿlîḳ; decoration on f. 2[b]; some rubrics omitted; size, 8½ × 5⅝ in.

II. History of the Prophet

2446. Ms. Pers. d. 31

Tarjuma i maulûd i Muṣṭafâ, biography of Muhammad written in Arabic by Saʿîd al-Dîn Muḥammad b. Masʿûd al-Kâzarûnî (died A.H. 758; see *Brock. GAL* ii. 195), and translated into Persian by the author's son Shaikh ʿAfîf al-Dîn b. maulâ Saʿîd in A.H. 760. See *Storey*, no. 223. In *EIO* 165 it has the title *Siyar i ʿafîfî*.

Beg. f. 1[b], حمد و سپاس بی قیاس خدایرا که نور محمد علیه الصلوة والسلام پیش از همه چیز آفرید

List of contents f. 5[b]; *ḳism* 1–4 ff. 9[a], 49[a], 75[b], 118[a]; *khâtima*, f. 292[a].

Copied by Abû Ṭâhir Muḥammad b. Aḥmad al-Shîrâzî, resident in Samarkand, at the end of Dhulḥijja A.H. 766 = Sept. A.D. 1365. Numerous owner's notes on f. ii.

Purchased 1901.

Ff. really ii + 328 (in the Arabic foliation 178 follows immediately after 170, although nothing is lacking in the text), ll. 19; large Naskh; on f. 1[a] an illuminated panel with the title, on f. 1[b] illuminated heading with *Bismillah* in Cufic; decoration also on f. 334[a]; size, 10¼ × 8 in.

III. History of Timur and the Timurids

2447. Ms. Ind. Inst. Pers. 83

Malfûẓât i Tîmûrî, Abû Ṭâlib al-Ḥusainî al-ʿArîḍî's translation of Timur's memoirs. See above, no. 150, and *Storey*, no. 355.

Contents: (1) On f. 1[a] the full title, beg. *Wâḳiʿât al-sulṭân ibn al-sulṭân*, as given in *EIO* 196 and *Bankipore* 516, followed by the translator's preface beg. *Ḥamd i balîgh Ṣubḥânî râ*, and then the memoirs beg. on f. 2[a] فرزندان سعادت لیق و امرای دولت لیغ

These extend only to the account of Ûrus Khân's insurrection in the 7th year of the reign, A.H. 777 = A.D. 1375–6, not much after the end of Stewart's translation (which corresponds to f. 126[b] of this ms.). The last words here are: بحسب تقدیر تیمور ملك پسر اورسخان که داد طلبیده بود که بر سر لشکر من بیایند و میان دو چار شدند after which follows the note *maʿlûm bâd ki az în majlis*, &c., as mentioned in *EIO* 196.

(2) On f. 129[b], the 'Institutes' (*Tuzukât*), beg. فرزندان ملك کیر کامکار و نبایر ذوی القدر (White's ed., pp. 156–408). In both this part and the 'Designs' which follow the text differs considerably from that of the edition.

(3) On f. 160[b], the 'Designs and Enterprises' (White, pp. 2–152), beg. تزکنکاش امور ملك ستانی و ملك داری

(4) On f. 177[a] (beg. last line but one) the unedited continuation of the 'Institutes', which is found in British Museum Ms. add. 26191, ff. 326[a]–347[b], and Ms. add. 5560, ff. 124[a] sqq. (see *Rieu*, p. 180[a]), and also in *Bankipore* 515, dealing with his treatment of the conquered races and his decisions (*muḥâkama*). Beg. صورت یرلیغ دستور العمل توران زمین است

Dated beginning of Jumâdâ II, A.H. [1]185 = Sept. A.D. 1771.

Donor, C. R. Davy.

Ff. 186, ll. 17; Nasta'lîḳ mixed with Shikasta, apparently in several hands; size, 9¾ × 6¼ in.

2448. Ms. Ind. Inst. Pers. 65

The same.

This copy lacks the translator's preface and consists of:

(1) The 'Memoirs', down to the account of the siege of Kalât in A.H. 783 (cf. British Museum Ms. add. 26191, *Rieu*, p. 179[b]), beg. f. 1[b] as above.

(2) The 'Institutes', on f. 178[a] (last line).

(3) The 'Designs', on f. 219[b]. The version found here of these two parts differs to some extent from that of no. 2447. After the description of the conquest of Rûm which concludes the 'Designs' in White's edition and no. 2447, there follows here, on f. 248[a], a short section on the conquest of Cathay.

The section described in no. 2447 (4) is not found here. On the margin of f. 248[b] is a *rubâʿî* giving the dates of Timur's birth, accession, and death.

Dated 22 Rabîʿ II, 6th year of Farrukh Siyar, i.e. A.H. 1129 = 5 Apr. A.D. 1717.

Donor, General Younghusband.

Ff. 248, ll. 17; Nastaʿlîḳ; size, 8⅝ × 5¼ in.

2449. Ms. Pers. c. 30

Matlaʿ al-saʿdain wa majmaʿ al-baḥrain, the history of the Timurids by Kamâl al-Dîn ʿAbd al-Razzâḳ Samarḳandî. See above, nos. 163–4, *Storey*, no. 363, and *Jawaher-Kelam*, vol. ii, no. 207.

Beg. as usual f. 1[b]. There is a large lacuna after f. 85, in which the beginning of the second *daftar* would have fallen; and a smaller lacuna after f. 95. The first of these extends from A.H. 791 to 818, the second from A.H. 822 to the account of the conflict with the sons of Ḳara Yûsuf half-way through A.H. 824.

Undated, but in a good 16th-century hand and said to be copied from the author's original: *nuḳilat min khaṭṭ al-muṣannif ʿAbd al-Razzâḳ ibn Isḥâḳ*.

Purchased 1938.

Ff. 216, ll. 31; Nastaʿlîḳ; size, 13⅜ × 9 in.

2450. Ms. Ind. Inst. Pers. 21

Second volume of the same work (the fly-leaf bears the erroneous title Â'în i Iskandarî).

The first seventeen folios of the original ms. have been lost and in their place are three folios in a late hand; the latter contain a fragment of the initial part of the volume beg. *khuṭba* [then follows an erasure over which a bookseller has written *Â'în i Iskandarî*] *ʿaṭûfat i pâdshâhâna makhṣûṣ kunand* and ending *u har jâ khwâhad burd u rawân az Îlâr*. The original hand begins on f. 18[a] with the words *kasî darakhtî parwarî ʿumrî*. At the end of the volume a folio seems to be missing between ff. 323 and 324.

Undated; probably 18th century.

Ff. really 310 (the foliation runs from 15 to 324), ll. 21; Nastaʿlîḳ; poor illuminated panel on f. 15[b]; rubrics lacking from the last four ff.; size, 11¾ × 7½ in.

IV. History of Persia

2451. Ms. Pers. d. 33

Part of **Ta'rîkh i ʿÂlamârây ʿAbbâsî** by Iskandar Munshî. See nos. 287–93, 296–7, and *Storey*, no. 387.

This copy comprises the period from Shâh ʿAbbâs' accession down to A.H. 1025 and therefore corresponds to what is sometimes called the second *ṣaḥîfa* of the work, and sometimes the first *maḳṣad* of the second *ṣaḥîfa*. Beg. as usual, f. 1[b]. The work ends on f. 602[a]. Ff. 604–7 are small fragments of paper found between the leaves of the copy and pasted on to the blank f. 603. Ff. 604–5 are pieces of a letter in shikasta, and ff. 606–7 contain odd fragments of writing.

Undated.

Purchased 1903.

Ff. 607, ll. 22; careless Nastaʿlîḳ; size, 12 × 7¼ in.

2452. Ms. Pers. c. 21

Ta'rîkh i Jahângushây Nâdirî by Muḥammad Mahdî b. Muḥammad Naṣîr Astarâbâdî. See nos. 302–6 and *Storey*, no. 407 (1).

Beg. as usual, f. 1[b].

Dated A.H. 1245 = A.D. 1829–30.

Purchased 1904.

Ff. 170, ll. 18; Shikasta-âmîz; pictures on ff. 96[b], 97[a], 104[b], 125[a], 125[b], 167[b]; size, 11⅝ × 7⅞ in.

V. History of India and Central Asia

2453. Ms. Pers. e. 29

Tâj al-ma'âthir, history of the empire of Delhi A.H. 587–614. See *Storey*, no. 664. The author is usually called Ḥasan Niẓâmî, but it is remarked in *Rieu* 239[b] that Ḥâjjî Khalîfa and the *Rauḍat al-ṣafâ* call him Ṣadr al-Dîn Muḥammad b. Ḥasan al-Niẓâmî.

Preface on f. 2[b], beg. حمد و سپاس بی قیاس که قدم شهسوار عقل

The history proper starts on f. 42[a] with *dhikr i nahḍat i mubârak bi ṣûb i Hindûstân u fatḥ i Ajmîr dar sana* 587.

Dated 15 Dhulḳaʿda A.H. 1034 = 19 Aug. A.D. 1625.

Purchased 1901.

Ff. 258, ll. 19; small neat Nastaʿlîḳ; decoration on 2[b], 3[a]; most leaves repaired at the edge; rather worm-eaten; size, 8⅜ × 4⅝ in.

2454. Ms. Ind. Inst. Pers. 9

Wâkiʿât i Bâbarî, in the translation by ʿAbd al-Raḥîm b. Muḥammad Bairamkhân (see above, nos. 180–3, &c.), but here with a conventional preface added, beg.: قل اللهم ملك الملك . . . چنین فرماید ظهیر الدین محمد بابر بن عمر شیخمیرزا تیموری نژاد که چند سطری از حالات و واقعات زمان خویش را بطریق اختصار نوشته برای اولاد و احفاد خود یادگار میگذارد که در ماه رمضان and thence as in the usual text.

Copied Monday [*sic*], 6 Jumâdâ II, A.H. 1228 = 6 June A.D. 1813.

Ff. 196, ll. 15, Nastaʿlîḳ; margins badly worm-eaten but the text unaffected; size, 14×8⅜ in.

2455. Ms. Ind. Inst. Pers. 16

Ṭabaḳât i Akbarî by Niẓâm al-Dîn Aḥmad Muḳîm Harawî. See above, nos. 184–91, and *Storey*, no. 613.

The order of the *ṭabaḳât* is the same here as in no. 189. *Muḳaddima* on f. 3ª; 1. Dihlî, f. 16ª; 2. Dakhan, f. 351ª; 3. Gujarât, f. 383ª; 4. Bangâla, f. 450ᵇ; 5. Sharḳî Sultans, f. 454ᵇ; 6. Mâlwa, f. 459ᵇ; 7. Kashmîr, f. 511ª; 8. Sind, f. 540ᵇ; 9. Multân (without heading), f. 545ª; *khâtima* (without heading), f. 553ᵇ.

Beg. as usual, f. 1ᵇ.

Dated 24 Ramaḍân, A.H. 1131 = 10 Aug. A.D. 1719.

Ff. 554, ll. 17; Nastaʿlîḳ; size, 13½×9⅛ in.

2456. Ms. Pers. d. 76

The first book of the **Akbar-nâma** of Abû al-Faḍl ʿAllâmî. See above, nos. 200–11, and *Storey*, no. 709 (1).

Beg. as usual, f. 1ᵇ. The second part begins, without any separation from the first, on f. 202ᵇ, *dhikr i julûs i saʿâdat ḳarîn*.

Copied by Ćin Singh, 9 Ṣafar, 11th year of Muḥammad Shâh = A.H. 1042 = 26 Aug. A.D. 1632.

Donor, Yuhanna Dawud (1937).

Ff. i+399, ll. 19; Shikasta; decoration f. 1ᵇ; size, 9⅝×6 in.

2457. Ms. Pers. c. 25

The same first book. The two parts are bound separately; the first begins as usual on f. 1ª; the second begins on f. 1ᵇ of the second volume, *silsila i intiẓâm i kârgâh âfarînish*.

Copied by Ćiranjî Lâl, a native of Sikandarabad, at the request of Mr. Callaghan, *taḥṣîldâr* of that district; first part dated A.D. 1814, second part 14 Shaʿbân, A.H. 1227 (or 1237?) = 23 Aug. A.D. 1812 (or 6 May A.D. 1822).

Purchased 1909.

Ff. 198 and 279, ll. 18; Nastaʿlîḳ (part 1 much neater than part 2); size, part 1, 12½×8 in., part 2, 11⅝×7⅝ in.

2458. Ms. Pers. b. 7

The first part (down to Akbar's accession) of the same first book.

Beg. as usual, f. 1ᵇ.

Dated A.H. 1020 = A.D. 1611 (or possibly 1040 = 1630).

Donors, R. G. and T. G. Gayer-Anderson (1943).

Ff. 214, ll. 20; Nastaʿlîḳ; poorly executed miniatures on ff. 5ᵇ, 9ᵇ, 19ᵇ, 26ª, 34ª, 43ª, 51ª, 69ª, 89ª, 102ª, 111ᵇ, 119ᵇ, 127ᵇ, 130ª, 144ª, 157ᵇ, 167ᵇ, 175ª, 188ᵇ, 191ª, 193ᵇ, 196ª, 201ª; size, 15½×9 in.

2459. Ms. Ind. Inst. Pers. 13

The second part of the same first book.

Heading and beg., f. 1ᵇ: *julûs i muḳaddas i shâhinshâhî bar aurang i farmândihî*.

Dated, 1 Dhulḥijja, 24th year (of Muḥammad Shâh) = A.H. 1154 = 7 Feb. A.D. 1742.

Donor, T. L. Blane.

Ff. 190, ll. 21; Shikasta; size, 13½×8⅜ in.

2460. Ms. Pers. b. 5

Â'în i Akbarî by the same author. See above, nos. 213–16, &c., and *Storey*, no. 709 (2).

Beg. as usual, f. 3ᵇ.

Dated Muḥarram, A.H. 1234 = Nov. A.D. 1818.

Donor, F. C. Conybeare (1912).

Ff. 314, ll. 27–30; Nastaʿlîḳ; size, 16×9¼ in.

2461. Ms. Ind. Inst. Pers. 29

First volume of **Ta'rîkh i Firishta**, containing the *muḳaddima* and the first two *maḳâlas*. See above, no. 217.

Beg. f. 1ᵇ, پیش وجود همه آیندگان; *muḳaddima* f. 4ª; *maḳâla* 1, f. 17ª; 2, f. 52ª.

Copied by Jalâl al-Dîn Muḥammad, 4 Ramaḍân, A.H. 1139 = 25 Apr. A.D. 1727.

Donor, T. L. Blane.

Ff. 247, ll. 24; Nastaʿlîḳ; size, 12×8⅜ in.

2462. Ms. Ind. Inst. Pers. 61

Third volume of **Iḳbâlnâma i Jahângîrî** by Muḥammad Sharîf b. Dûst Muḥammad called Muʿtamad Khân. See above, nos. 224–30, and *Storey*, no. 717.

The title given on f. 1ª is *Ta'rîkh i Jahângîrî*. Beg. as usual, f. 1ᵇ. End on f. 191ª; the next four pages blank, and on f. 193ᵇ only an owner's note.

Undated.

Ff. 193, ll. 15; Shikasta; size, 8½×4½ in.

2463. Ms. Pers. e. 79

A history of Shâhjahân's reign, abridged from Muḥammad Ṣâliḥ Kanbû Lâhaurî's *ʿAmal i Ṣâliḥ* (*Storey*, no. 738).

This abridgement seems to be identical with the one described in *Edinb.* 81, since it lacks preface and the conventional praises of God, beginning abruptly on f. 1^{b}, *tawâlud u tanâsul u julûs i ṭabaḳa i Tîmûrîya bar în minwâl ast.*

There is no indication of who was responsible for making the abridgement. The text contains no divisions or headings throughout the work. The notices of famous sheikhs, ulema, doctors, and poets begin on f. 138^{a}; these are followed by a list of the *manṣabdârs* beginning on f. 153^{b}. On ff. 5^{a}, 90^{a}, 134^{a} the copyist has noted that one leaf was missing from his original.

Copied by Darwîsh ʿAlî for Mr. Jonathan Scott, 21 Shawwâl, A.H. 1195 = 11 Oct. A.D. 1781.

Purchased 1947.

Ff. 160, ll. 17; small Nastaʿlîḳ and Shikasta; size, $8\frac{1}{2} \times 5$ in.

2464. Ms. Pers. d. 28

Khulâṣat al-tawârîkh by Sujân Râi. See above, no. 246, and *Storey*, no. 622.

Beg. as usual, f. 1^{a}. In the appendix, where the length of Aurangzîb's reign is given, instead of 'fifty years two months and twenty-eight days' as in no. 246, we find here the 'two months' omitted.

Undated, probably recent.

Donor, T. W. Jackson (1896).

Ff. 366, ll. 16; Nastaʿlîḳ; a few leaves (ff. 40–50) stained; size, $10\frac{3}{8} \times 7\frac{1}{2}$ in.

2465. Ms. Ind. Inst. Pers. 86

Raḳâ'im i karâ'im, Aurangzîb's notes, edited by Ashraf Khân Mîr Muḥammad Ḥusainî. See above, nos. 253–4; *EIO* 375–8; *IVASB* 383.

This collection is much more extensive than that contained in the other two Bodleian mss., and in bulk more nearly resembles *EIO* 375. It comprises 172 notes, nearly all addressed to Amîr Khân, father of the editor; only a few are to Bahâdur Shâh, Muḥammad Aʿẓam Shâh, and Dârâ Shukûh.

Beg. f. 1^{b}, سخن جان است دیکر کفتکو جانا زمن بشنو

On the margin of f. 2^{b} there are instructions concerning the names used for Aurangzîb's sons, &c., much the same as the introduction in no. 252 above, though with a few omissions. This part has, however, been mutilated by the trimming of the edges of the manuscript.

The text proceeds without any break from f. 51^{b} to f. 54^{a}. Of the intervening pages, ff. 52^{a} and 53^{b} are blank, while ff. 52^{b}–53^{a} contain a letter to Sulṭân Muḥammad Aʿẓam beginning *farzand i man jigar i man.*

The Emperor's letters end on f. 58^{b} with the colophon *tammat tamâm shud nuskha i ruḳaʿât i ʿÂlamgîrî.* From here to the end of the ms. are petitions (*ʿarḍ-dâshthâ*) addressed *to* him (cf. *Blochet* 704). On ff. 59^{a}–73^{b} are seven petitions, the first from Mîrza Râjâ Jaisingh of Amber. Pencil notes in the margin indicate four of the others as being from the same person, and possibly the remaining two are also his. On ff. 73^{b}–76^{b} is one from Râjâ Jaswant Singh of Jodhpur, written in the year of his death, A.H. 1089.

Undated.

Ff. 76, ll. 13; Nastaʿlîḳ; size, $8\frac{3}{4} \times 6\frac{1}{8}$ in.

2466. Ms. Ind. Inst. Pers. 40

Dastûr al-ʿamal i Âgahî, a collection of Aurangzîb's letters made by Âgahî in A.H. 1156 (here wrongly written as A.H. 1056). See *EIO* 380–2; *Rieu* i. 402.

The collection consists of 186 letters, beg. f. 1^{a}: بعد حمد رب العالمين و نعت سيد المرسلين

Undated, but probably early 19th-century copy.

Donor, All Souls College.

Ff. 60, ll. 11; Nastaʿlîḳ; size, $11\frac{7}{8} \times 8\frac{1}{2}$ in.

2467. Ms. Ind. Inst. Pers. 98

Muntakhab al-tawârîkh, a brief history of Indian dynasties, composed in A.H. 1120 by Jagjîvan Dâs. See *Storey*, no. 623.

Beg. f. 6^{b}, از کرم عالی آفریدکار و فضل تمام پروردکار نکارندهٔ بیاض روزکار

The text is arranged in thirteen *tafṣîl*, the first (f. 7^{a}) including the Sultans of Hindustan down to Bahâdur Shâh (f. 26^{b}) and the tables of the revenues of the Ṣûbas (f. 38^{a}). The rest are: rulers of Dakhan, f. 44^{b}; Bîjâpûr, f. 48^{b}; Aḥmadnagar and Daulatâbâd, f. 52^{a}; Golconda, f. 56^{b}; Birâr, f. 57^{b}; Khândîs, f. 58^{b}; Gujarât, f. 60^{b}; Bengal, f. 69^{a}; Sharḳî-diyâr, f. 71^{b}; Sindh, f. 72^{a}; Multân, f. 73^{a}; Kashmîr, f. 73^{a}.

Copied for Mr. John Romer, A.H. 1231 = A.D. 1816, apparently from a fair copy of the author's dated A.H. 1131 = A.D. 1719.

Donor, Sir M. Monier-Williams.

Ff. 6–74, ll. 13; Nastaʿlîḳ; size, $8\frac{5}{8} \times 7$ in.

2468. Mss. Ind. Inst. Pers. 55–58

Part of the second volume (the only one which seems to have been completed) of **Muntakhab al-lubâb** by Khâfî Khân. See above, nos. 259–61, and *Storey*, no. 627.

This copy extends from Aurangzîb to the end of the second volume, and corresponds to the second part (*ḥiṣṣa*) of the work as published in the *Bibliotheca Indica*, Calcutta, 1874.

Ms. Ind. Inst. Pers. 55 beg. on f. 1^{b} *dhikr i khulâṣa i dûdmân i salâṭîn i khuld-makân* and its end corresponds to p. 247, l. 17, of the edition; the end of 56 to p. 494,

l. 13; of 57 to p. 734, l. 19; 58 ends with the words *sarîr-ârây i mulk i maurûthî gardîd*, p. 978, l. 9, of the edition.

Undated, but recent.

Donor, S. C. Malan (1885).

Ff. 232, 228, 232, 234 respectively, ll. 11; Nasta'lîḳ; size, 9⅝ × 7¼ in.

2469. Ms. Pers. d. 83

An incomplete copy of the same, beginning with the 5th year of Aurangzîb (A.H. 1072) and going down to the end of the second volume.

Ff. 1–8, 136, 318–9, 367 seem to have been supplied by another hand.

Undated, but probably late 18th century. A note on the fly-leaf reads: 'Reced. from Charles at Hyderabad March 1804. The property of منشی قدیم پیر محمد' [this name in a bad European hand].

Purchased 1939.

Ff. 367, ll. 21; poor Nasta'lîḳ with Shikasta; size, 10⅛ × 6 in.

2470. Ms. Pers. d. 90

Ćahâr gulshan, history and description of India by Râi Ćaturman Kâyat'h Saksena, surnamed Râizâda. See above, no 264, and *Storey*, no. 631.

This copy opens with the additional preface by the author's grandson Ćandarbhân Munshî Kâyat'h Saksena (which is not found in the copy described no. 264 above), beg. اجزایی چند مسمی بچهار گلشن

Original author's preface on f. 2b; *gulshan* 1–4 on ff. 3a, 74a, 111a, 117b respectively.

Copied by Aḥsan Allah son of Khalîfa Hidâyat Allah, and completed 22 Rabîʿ I, 2nd year of Muḥammad Akbar = A.H. 1222 = 30 May A.D. 1807.

Purchased 1945.

Ff. 133, ll. 16–17; Nasta'lîḳ; decorated heading on f. 1b; size, 11⅝ × 6 in.

2471. Mss. Ind. Inst. Pers. 25–26

Siyar al-muta'akhkhirîn by Ghulâm Ḥusain Khân. See above, no. 265, and *Storey*, no. 802.

Morley's two 'volumes' are here styled *daftar*.

Ms. Ind. Inst. Pers. 25 begins as usual on f. 1b, and includes the Mughal history A.H. 1118–52 and the Bengal history down to A.H. 1173 (mentioned on f. 225a). It breaks off on f. 236a in the middle of a sentence at the words *bâ fauj i khud farûd âmad Râm Narâin u Râja Palaṭ'h* (p. 287, l. 29, of ʿAbd al-Majîd's edition, Calcutta, 1832–3).

Ms. Ind. Int. Pers. 26 begins abruptly in the middle of a sentence, but not where the previous volume ends, although both are in the same hand. The first words, on f. 2b, are *bâ Shams al-Daula muttafiḳ* (p. 289, l. 16, of the edition). After f. 9 there are some leaves missing; the lacuna corresponds to p. 302, l. 16–p. 309, l. 20 of the edition. The second *daftar* (i.e. the Mughal history A.H. 1153–95) begins f. 72b; the appendix, containing an account of Aurangzîb, begins f. 132b.

Copied by Muḥammad ʿAlî Kâtib, 6 Ramaḍân, A.H. 1202 = 10 June A.D. 1788.

Donor, T. L. Blane.

Ff. i+237 and 152 respectively, ll. 21; Nasta'lîḳ; size, 12½ × 8⅝ in.

2472. Ms. Ind. Inst. Pers. 20

An untitled history of the zamîndârs of Benares from Mansârâm to the deposition of Ćait Singh in A.H. 1195 = A.D. 1780, compiled by Ghulâm Ḥusain Khân b. Muḥammad Himmat Khân, and edited by his grandson Subḥân ʿAlî Khân b. Ḥasan ʿAlî Khân. See *Storey*, no. 921.

The only hitherto recorded copy is *Bankipore* vii. 608, which is described in the catalogue as 'lacking one or two folios at the end'. It appears, however, from the present copy that all that is missing after the word *riyâsat* (quoted as the last word in the Bankipore copy) is the following: مہاراجه والاجاه مہاراجه السری پرشاد نراین سنگه بہادر که بالاستحقاق وارث دودمان رفیع البنیان است ایزد لا یزال تا دور ثابت و سیار برچار بالش ابہت و شوکت متمکنش دارد

Beg. of the editor's preface, f. 1b, ارتقای مرقات سخن بحمد

Beg. of the work, f. 3a, حمد و ثنای بی‌منتہی خالقی را سازاد است

Copied by Sayyid Ḥasan ʿAlî, native of Allahabad; undated, but early 19th century.

Ff. 151, ll. 15; Nasta'lîḳ; size, 12¼ × 7⅝ in.

2473. Ms. Ind. Inst. Pers. 44

Tuḥfa i tâza, or Balwant-nâma; the first volume of Khair al-Dîn's history of Benares, from Mansârâm to Ćait Singh. See *Storey*, no. 923.

Beg. f. 1b, سپاس خداوندی که در ایوان ذاتش و زبان دانش بسراج فکرت

Undated. The last page is inscribed, 'from Judaonauth Pundit to C. S. Sassoon'.

Ff. 172, ll. 16; Nasta'lîḳ; margins worm-eaten, and text affected in a few places; size, 10 × 6⅝ in.

2474. Ms. Ind. Inst. Pers. 110

Anonymous sketch of the history of the port of Broach (situated a little north of Surat) from about A.H. 1126 = A.D. 1714 to A.H. 1199 = A.D. 1785. As it begins quite abruptly without any preface حقیقت سرگذشت بندر بہروچ که در ایام پیشین قریب شصت سال تا سنه

١١٨٢ شده باشد این است, it is possible that it may represent an extract from some more comprehensive work.

Undated; early 19th century.

Donor, Sir M. Monier-Williams.

Ff. 50, ll. 9; Nasta'lîk; size, 8⅛×4⅝ in.

2475. Ms. Ind. Inst. Pers. 51

Riyâḍ al-Salâṭîn, history of Bengal compiled in A.H. 1202 by Ghulâm Ḥusain Zaidpûrî, called Salîm. See *Storey*, no. 963.

This copy lacks the preface and the first three *ćaman* of the introduction, and begins on f. 1ª with the fourth *ćaman*, corresponding to p. 51 of Moulavi Abdul Hak Abid's edition in *Bibliotheca Indica* (Calcutta, 1890–8). *Rauḍa* 1 on f. 4ᵇ; 2 on f. 20ª; 3 on f. 49ᵇ; 4 on f. 158ª. After the end of the text as printed there is found in this copy a *khâtima* on f. 165ᵇ.

Date previous to A.D. 1805, which accompanies the signature, inside the back cover, of Major Charles Stewart, who used this work as the basis of his *History of Bengal* (London, 1815) and to whom this copy evidently belonged.

To the inside of the front cover is fixed a piece of paper with five lines of Shikasta and the words, 'This note was written by the Author of the Book—C. S.' The Persian note explains that the copy purposely starts at the fourth *ćaman*, because the matter of the first three is all to be found in other books.

Ff. 166, ll. 13; Nasta'lîk; a little worm-eaten; size, 9×6⅝ in.

2476. Ms. Pers. e. 30

Shîr-singh-nâma by Muḥammad Naḳî Pashâwarî b. Khwâja-Bakhsh. See *Storey*, no. 854.

The full title of the work as given here on f. 1ª is *Waḳâ'i' i mahârâja Shîr Singh ma'ahu mukhtaṣar i ḥâl i Salṭanat i mahârâja Ranjît Singh Ṣâḥib tâ gadî-nishînî Dulîp Singh*, but the title above is the one assigned to it in *EIO* 505 on the authority of a fly-leaf note in that ms.

Beg. as usual, f. 1ᵇ.

Undated.

Purchased 1903.

Ff. v+66, ll. 10; Nasta'lîk; decorated heading on f. 1ᵇ and pictures on ff. 3ª, 6ª, 7ª, 8ᵇ, 12ª, 13ª, 15ᵇ, 17ª, 19ª, 22ª, 24ª, 28ᵇ, 32ª, 36ª, 40ᵇ, 45ᵇ, 47ª, 50ª, 55ᵇ, 58ª, 61ᵇ, 63ᵇ; size, 8⅛×5¼ in.

2477. Ms. Whinfield 62

An account of the affairs of Seringapatam down to A.H. 1213, identical with that described *EIO* 531. See *Storey*, no. 1076. It does not seem to have a special title; the colophon of this copy merely repeats the description of the contents given in the preface (*dar dhikr i riyâsat i râja-hâyi Sirîrangpatan*, &c.; see the quotation in *EIO* 531).

Beg. as usual, f. 1ᵇ.

Copied by Shâh Jai Mîrzâ, 14 Jumâdâ I, A.H. 1223 = 8 July, A.D. 1808, at the request of Mîrzâ Râja Nârain Kajpati Râj Bahâdur.

On f. iiª is pasted a piece of paper with a calligraphically written *fard*. Otherwise ff. i–vii are blank.

Ff. vii+198, ll. 8; Nasta'lîk; size, 8×5⅝ in.

2478. Ms. Ind. Inst. Pers. 113

Ta'rîkh i jadîd, a history of the nawabs of Oudh from the time of Sa'âdat Khân down to the death of Âṣaf al-Daula (A.H. 1212 = A.D. 1787), by K'hîm Nârâin with the *takhalluṣ* Rind.

In his preface the author states that in his youth his inclinations were for romantic and poetic literature, but after the arrival of Lord Wellesley in Calcutta he found that the prevalent taste of English patrons of literature was for historical studies. In searching for a historical theme he found that the only new field left for him was the history of the nawabs Sa'âdat Khân, Ṣafdar Jang, Shujâ' al-Daula, and Âṣaf al-Daula; and since he had eyewitness knowledge of the reign of Âṣaf al-Daula, he decided on this subject. The work is divided into four *faṣl*, each dealing with one of these nawabs. The title is a chronogram for the date of composition, namely A.H. 1232 = A.D. 1817.

Beg. حمد وافر مالك الملكى را سزد كه تاريخ جديد روزكار

This work ends on f. 228ᵇ and is followed on ff. 230ª–4ª by the Persian text of the 'Deed of deposit' executed by the Bâhû Begam of Oudh in favour of the East India Company in A.D. 1813 (the English translation of which is printed in C. V. Aitchison, *Collection of Treaties, Engagements and Sanads* (Calcutta, 1909), vol. i, pp. 139 sqq.).

Undated, but probably *circa* A.D. 1820.

Ff. 234, ll. 15; Nasta'lîk; size, 9¼×6¼ in.

2479. Ms. Ind. Inst. Pers. 18

Sulṭân al-tawârîkh, a history of Oudh down to A.D. 1258 = A.D. 1842 by Fakhr al-Daula Râja Ratan Singh, with the *takhalluṣ* Zakhmî. See *Storey*, no. 976.

Detailed index on ff. i–v. Beg. p. 1 as in *Rieu*, iii. 962.

Copied for Mr. William Hoey, magistrate of the Bândâ *dal'*, 20 Rajab, A.H. 1300 = 27 May, A.D. 1883, by La'lbahâdur, with the assistance of maulawî Muḥammad Ziyârat 'Alî Khân.

Ff. vi+pp. 258, ll. 17; Nasta'lîk; size, 12⅝×8 in.

2480. Ms. Ind. Inst. Pers. 114

Sulṭân al-ḥikâyât, a concise history of Oudh, written in A.H. 1270 = A.D. 1853 by Lâl-jî b. Sîtal Parshâd b. Shîv Kumâr of the town of Kaṛṛâ. See *Storey*, no. 949.

Beg. f. 1b, سر اهنگی ناطقه فرماندهان کشور سخن
Copied by Ḥusain Yaḥyâ (?); undated.

Ff. 151, ll. 15; Nasta'lîḳ; size, 8½×5¼ in.

2481. Ms. Ind. Inst. Pers. 35

Ta'rîkh i Rashîdî, a history of the Khans of Jatah and Amirs of Kashgar, together with personal memoirs of himself, by Muḥammad Ḥaidar b. Muḥammad Ḥusain Gûrgân, known as Mîrzâ Ḥaidar Dughlât (died A.H. 958). See *Storey*, no. 349.

Preface, f. 1b; first *daftar*, f. 6b; preface to the second *daftar*, f. 109b; second *daftar*, f. 111b.

The treatise on the conduct of kings by Muḥammad b. Burhân al-Dîn, known as Muḥammad Ḳâḍî, is here found on ff. 270a–4b, and the moral treatise by Khwâja Nûrâ on ff. 317a–32b (here too the latter is referred to as *Tadhkirat i ḥaḍrat makhdûm Nûrâ*).

Dated 13 Dhulḳa'da, A.H. 1290 = 2 Jan. A.D. 1874.
Donor, Gen. Younghusband.

Ff. 399, ll. 17; Nasta'lîḳ; size, 11⅝×6⅞ in.

2482. Ms. Pers. d. 62

A history of Hunza (a small state on the north-west border of Kashmir) by Muḥammad Riḍâ Beg. See *Storey*, no. 889.

This appears to be the autograph, and there are a number of erasures and corrections. The composition was begun on 19 Rabî' II, A.H. 1339 = 31 Dec. A.D. 1920, and breaks off unfinished.

Beg. f. 1a, بعد از تمجید و ثنا خوانئ حضرت سبحان بر ضمیر منیر سخن شناسان الخ
Donor, R. F. C. Schomberg (1934).

Ff. 151, ll. 10; careless Nasta'lîḳ; size, 8⅝×5½ in.

VI. Collections of Quasi-historical Contents

2483. Ms. Whinfield 59

Majma' al-nawâdir, a collection of anecdotes by Faiḍ Allah b. Zain al-'Âbidîn b. Ḥusâm Banbânî, with the titles Malik al-ḳuḍât Ṣadr i jahân, who lived *circa* A.H. 900. He was the author of a general history known as *Ta'rîkh i Ṣadr i jahân* (*Storey*, no. 127), and also of two works written before the present one, to which he refers in the preface here: a Ḳur'ân commentary (*Tafsîr i mu'aẓẓam i dastûr al-ḥuffâẓ*—is this the title?), and *Khulâṣat al-ḥikâyât* (a copy of this latter is to be found in the India Office Library, Persian supplement 3730).

The present work is divided into forty sections (*nawâdir*) according to the subject of the anecdotes (on the same plan as the *Laṭâ'if al-ṭawâ'if*). On f. 4a the author states that one section was written in each year of Maḥmûd Shâh Bîgarah of Gujarat, so that it was finished, and the preface and *khâtima* added, in the 40th year of the reign, A.H. 903.

Beg. f. 1b, الحمد لله علی نواله والصلوة علی رسوله محمد واله اما بعد میکوید بنده امیدوار برحمت پروردکار

Index, f. 5a, b. *Muḳaddima*, on the excellencies of the Prophet and the orthodox Caliphs, f. 5b. Section 1, *rasâ'il gharîba*, f. 13a; 2, *salâṭîn*, f. 30b; 3, *wuzarâ'*, f. 34b; 4, *'ulamâ'*, f. 37b; 5, *dabîrân*, f. 44a; 6, *fuḍalâ'*, f. 47b; 7, *jawâbât*, f. 56a; 8, *nikât*, f. 72a; 9, *ḥukamâ'*, f. 84a; 10, *nuḥât*, f. 88a; 11, *shu'arâ'*, f. 91b; 12, *iḳtibâs*, f. 102a; 13, *kalâm i anbiyâ' etc.*, f. 110a; 14, *kalâm i ḥukamâ' etc.*, f. 117b; 15, *ittifâḳât*, f. 127a; 16, *inḳilâb i zamâna*, f. 135a; 17, *ḥiyal*, f. 139b; 18, *al-faraj ba'd al-shidda*, f. 143a; 19, *a'râb i dahâḳîn*, f. 147a; 20, *ta'bîr i khwâb*, f. 157a; 21, *askhiya'*, f. 161b; 22, *bukhalâ'*, f. 167b; 23, *ṣibyân*, f. 170b; 24, *zanân*, f. 175b; 25, *ḳiṣâṣ*, f. 186a; 26, *taṣḥîfât*, f. 187a; 27, *muṣalliyân*, f. 189b; 28, *mutanabbiyân*, f. 191a; 29, *ṭufailîyân*, f. 192b; 30, *sâ'ilân*, f. 196a; 31, *Abû al-'ainâ shâ'ir*, f. 198a; 32, *Ibn Ḥuṣâṣ*, f. 200b; 33, *Ash'ab i ṭammâ'*, f. 201b; 34, *mazîd*, f. 203b; 35, *kadhb*, f. 204b; 36, *mu'allimân*, f. 206a; 37, *aḥmaḳân*, f. 207a; 38, *majânîn*, f. 214b; 39, *mazâj*, f. 217a; 40, *ḥikâyât mutafarriḳa*, f. 223b.

Most of f. 235 is blank, apparently because the copyist was unable to read his original. F. 236a begins in the middle of a sentence evidently part of the *khâtima*.

In the latter the author states that he came of a family of literary men, for his great-grandfather the Ḳâḍî Ṣadr al-Dîn Banbânî, and Maulânâ Minhâj b. Ṣadr Banbânî (a great-uncle? for his grandfather's name was Ḥusâm) both composed a number of commentaries which he enumerates (f. 236b), and the latter also a *Tafsîr* called *Baḥr al-ma'ânî*. All these works were dedicated to the ancestors of Maḥmûd Shâh Bîgarah.

Undated.

Ff. 237, ll. 13; Nasta'lîḳ; stained throughout, and ff. 23, 37, 51, 75, 180 damaged; decoration on f. 1b; size, 8⅛×4½ in.

2484. Ms. Whinfield 48

Nigâristân, historical anecdotes compiled by Aḥmad b. Muḥammad b. 'Abd al-Ghafûr al-Ghaffârî al-Ḳazwînî, who died A.H. 975. See above, nos. 337–40; also *EIO* 606–13, *Browne* 59, *Browne Suppl.* 1327, *IVASB* 298–9, *IVPS* 776, *Blochet* 337–43, 2292, &c.

Beg. as usual f. 1b.

Ff. iia–iiia contain a list of differences in reading observed on the first few pages between this ms. and one belonging to a certain Mr. Howard (the latter dated A.H. 1233 as noted on f. ia).

Copied 5 Rabî' I, A.H. 1070 = 20 Nov. A.D. 1659.

Ff. vi+241, ll. 20–24; Naskh; size, 8¼×4⅞ in.

2485. Ms. Pers. e. 81

Mir'ât i Mas'ûdî, the legendary life of the hero Sâlâr Mas'ûd Ghâzî and his Indian campaigns, by 'Abd

al-Raḥmân Ćishtî (died A.H. 1094). See *Rieu* iii. 1029ª and *IVC* 103.

Beg. as usual f. 5ᵇ, end on f. 85ª.

Undated, but late 18th century.

Ff. 1–4 are occupied with genealogical notes by an owner, ff. 86–87 by miscellaneous verses. Inside the front cover is pasted a calligraphic specimen of verses by Muḥtasham (Kâshî?).

Purchased 1948.

Ff. 87, ll. 14; Nasta'lîḳ; size, 8½×4⅞ in.

2486. Ms. Ind. Inst. Pers. 96

Wâḳi'ât i Ḥaidarâbâd, the satirical chronicle by Ni'mat Khân 'Alî (died A.H. 1097). It is also referred to by the alternative titles of *Rûznâma*, *Waḳâ'i' i Ḥaidarâbâd*, &c. See above, nos. 1157 (5), 1159 (1), 1160; also *EIO* 1659–68, 1771 (8), *IVASB* 826 (4), *IVC* 111–12, 709, *IVPS* 778, 816 (28), *Blochet* 599, 1999, &c.

In this copy the dates given in the headings are [13], 14, 15 Rajab and 14, 19, 20, 21, 22 Sha'bân.

Beg. as usual f. 1ᵇ.

Undated.

Donor, S. C. Malan.

Ff. 128, ll. 13; Nasta'lîḳ; size, 7⅝×4⅞ in.

2487. Ms. Whinfield 25

Guldasta, a collection of historical anecdotes mostly relating to the Mughals, and each illustrating some moral quality, compiled by Muḥammad Ḥasan, son of Amîr Khân b. Khalîl Allah Khân Ni'matallâhî al-Ḥusainî, who was entitled 'Umdat al-mulk. According to the introduction, the author was in the service of Niẓâm al-Mulk Âṣaf Jâh, governor of the Deccan, but for some cause he took offence and retired to Mâlwa; finding himself there, in the 15th year of Muḥammad Shâh, A.H. 1145, without occupation and depressed, he set about the compilation of this work on the model of the *Faraj ba'd shiddat* and *Nigâristân*. He mentions as his sources the *Akbarnâma* of Abû al-Faḍl, *Jahângîr-nâma* of Jahângîr, *Pâdshâh-nâma* of 'Abd al-Majîd Lâhûrî [possibly an error for 'Abd al-Ḥamîd Lâhûrî, see above, nos. 232–5, &c.], *'Âlamgîr-nâma* of Mullâ Kâẓim Kazwînî, *Nigâristân* of Aḥmad b. Muḥammad [Ghaffârî], *Faraj ba'd shiddat* of Ḥusain b. Aḥmad [Dihistânî], and his own personal experiences. The work consists of a section dealing with the Prophet (f. 3ᵇ), then forty-one tales (*ḥikâyât*), beginning on f. 28ᵇ with one concerning Muḥammad Uzbek Khuld-makân. In a *khâtima* the author explains that he originally intended the work to comprise 100 stories, but was unable to complete more than 41 on account of being recalled to the Deccan by Âṣaf Jâh. For the date of completion the chronogram *Guldastah i ḥâl bûstân i jahân* is given, but this seems to be corrupt since it yields A.H. 1136, which conflicts with what is stated in the preface.

Beg. f. 1ᵇ, حضرت ذو الجلال والاکرام و پروردگار واجب پرستش والاحرام

Copied in A.H. 1231 = A.D. 1816 at the command of the last of the Ṣafawids, Abû al-Fatḥ Muḥammad Shâh. According to a note on f. 1ª, it was then dispatched as a present to Mr. Edmonstone (i.e. Neil Benjamin Edmonstone, member of the supreme council of the East India Company in Calcutta).

Ff. 184, ll. 12; Nasta'lîḳ; size, 9½×6¼ in.

2488. Ms. Whinfield 36

Ḳiṣaṣ al-anbiyâ', the same work as is mentioned above, no. 343, and in *EIO* 593–5, also known as *Majmâ' al-ḥasanât*. See *Storey*, no. 211.

In its arrangement and contents this copy agrees in general with no. 343 above and *EIO* 593, whereas *Bankipore* 483 seems to contain a good deal more than any of these copies and has a somewhat different arrangement.

Beg., f. 1ᵇ الحمد لله . . . اما بعد روایت میکند محمد بن اسمعیل

The stories follow thus: 'Azâzîl, f. 8ᵇ; Adam, f. 11ᵇ; Seth, f. 28ᵇ; Idrîs, f. 29ᵇ; Noah, f. 31ᵇ; Hûd, f. 37ª; Shaddâd, f. 40ª; Ṣâliḥ, f. 41ᵇ; Abraham, f. 43ᵇ; Lot, f. 67ª; Ishmael, f. 70ᵇ; Jacob, f. 71ª; Joseph, f. 74ª; *aṣḥâb kahf al-ḥudûd* [*sic*, i.e. *aṣḥâb al-ukhdûd*], f. 114ª; Shu'aib, f. 115ª; Jonah, f. 116ᵇ; Job, f. 122ª; Alexander, f. 128ª; *aṣḥâb i kahf*, f. 137ᵇ; Pharaoh, f. 143ª; Shu'aib [repeated], f. 155ª; Ḥanẓala, f. 178ª; *'alîl maḳâtil* [*sic*], f. 179ᵇ; 'Auj b. 'Anaḳ, f. 182ª; بلنیعور [*sic*, apparently a mistake for Bal'am Bâ'ûrâ], f. 184ᵇ; Moses, f. 190ª; Joshua, f. 191ᵇ; Ḥanẓala [repeated], f. 192ᵇ; Samuel, f. 195ª; David, f. 198ᵇ; Solomon, f. 207ᵇ; Zachary, f. 222ᵇ; John, f. 224ª; Mary, f. 224ᵇ; Jamjama Pâdshâh, f. 232ᵇ; Khiḍr and Elias, f. 238ª; George, f. 239ª; Simeon, f. 243ª; Muḥammad, f. 245ª.

The text is complete and ends on f. 289ª. The remaining pages are blank.

Undated, but a seal has the date A.H. 1245 = A.D. 1829.

Ff. 297, ll. 13; Nasta'lîḳ; size, 8¾×5⅝ in.

2489. Ms. Whinfield 28

Laṭâ'if al-abrâr, an anonymous collection of tales of the Imâms and the family of the Prophet, divided into two *ḳisms*, each subdivided into numerous *laṭîfas*.

Beg. f. 1ᵇ, . . . سپاس بیقیاس صانعی را سزاست که . . . اما بعد در خدمت صاحبدلان راست بین که راستی را موجب رستگاری میدانند

First *ḳism*, on f. 3ª, *dar âthâr u akhbâr i a'imma i kirâm*.

Second *ḳism*, on f. 27ᵇ, *dar laṭâ'if i ḥikâyât u munâẓara*

i mawâliyân i Ahl i Bait i athâr ('alaihi al-salâm) bâ mukhâlifân i madhhab.

Undated.

Ff. ii + 72, ll. 18; Shikasta; worm-eaten; size, 9½ × 6 in.

2490. Ms. Whinfield 72

A collection of anecdotes, similar to but not identical with 'Aufî's *Jawâmi' al-ḥikâyât*, which the compiler of the present work quotes on f. 71ª. As the ms. lacks beginning and end, besides containing many lacunae, neither title nor author of the work is apparent. It seems to have contained two *maḳâlas*, one on praiseworthy manners, the other on blameworthy ones (like 'Aufî's second and third *ḳism*), the former subdivided into 21 *bâbs*, the latter into 17.

The ms. begins on f. 1ª in the middle of a list of the *bâbs* of the former *maḳâla*, after which it continues باب اول در عفت و آن تقوی و پرهیزکاریست و تقوی اتیان باوامر و اجتناب از نواهیست الخ

Bâb 2 (*shujâ'at*), f. 9ª; 3 (*'adâlat*), f. 12ª; [4 and 5 missing, owing to a lacuna after f. 12]; 6 (*ikhlâṣ*), f. 36ᵇ; 7 (*riḍâ'*), f. 38ᵇ; 8 (*ṣabr*), f. 43ª; 8 [repeated] (*katmân i asrâr*), f. 45ª; 9 (*shukr*), f. 51ᵇ; [10 and 11 missing, owing to a lacuna between ff. 51/52; according to the index, 11 should have been *dar ṣidḳ*]; 12 (*tawâḍu'*), f. 52ª; 13 (*ḥayâ*), f. 54ª; 14 (*wafâ' u ḥusn i 'ahd*), f. 55ᵇ; 15 (*ḥusn i khalḳ*), f. 58ª; 16 (*rifḳ u mudârâ*), f. 60ª; 17 (*'ulûw i himmat*), f. 61ª; 18 (*adab*), f. 62ª; 19 (*amânat u diyânat*), f. 63ª; [20 missing, owing to a lacuna after f. 64; according to the index it should have been *dar katmân i asrâr*, but see 8 *bis* above]; 21 (*nuṭḳ u sukût*), f. 67ᵇ.

The *Maḳâla* on blameworthy qualities begins with an index of *bâbs* on f. 72ᵇ. *Bâb* 1 (*jahl*), f. 73ª; 2 (*shahwat*), f. 76ᵇ; 3 (*ghaḍb*), f. 80ª; [4 missing; in the index *dar ḥaḳad u ḥasad*]; 5 (*bukhl*), f. 84ª; 6 (*'ajab u takabbur*), f. 87ª; 7 (*kadhb u nifâḳ*), f. 88ᵇ; 8 (*ghaibat u namîma*), f. 92ª; 9 (*riyâ*), f. 97ᵇ; [lacuna after f. 97; it should have contained *bâbs* 10 (*makr u ḥîla*), 11 (*ḥubb i dunyâ*), 12 (*ṭama'*), 13 (*ḥirṣ u âz*), 14 (*ẓulm*), and 15 (*ta'jîl*)]; 16 (*kufrân i ni'mat*), f. 99ᵇ; 17 (*kâhilî*), f. 102ª. The manuscript breaks off in the middle of this last-mentioned *bâb*.

Script and paper suggest a late-18th-century date of copying.

Ff. 103, ll. 14; Nasta'lîḳ; size, 7¼ × 4½ in.

VII. Biography

2491. Ms. Pers. d. 69

Tafrîḥ al-ṭâlibîn fî irâdat i Maulânâ bi Shams al-Dîn, a work by a certain Muḥammad Afḍal on the discipleship of Jalâl al-Dîn Rûmî under his teacher Shams al-Dîn Tabrîzî.

The author cites as his sources the following twelve works:

(1) *Haft Iḳlîm* [of Amîn Aḥmad Râzî].

(2) Preface (*dîbâča*) to the extremely rare *Risâla fîhi mâ fîhi* by Rûmî himself (see *EIO* 3063).

(3) *Jawâhir al-asrâr* [by Kamâl al-Dîn Ḥusain b. Ḥasan; see nos. 666–7 above].

(4) *Mathnawî* of Sulṭân Walad "in the metre of [Sanâ'î's] *Ḥadîḳat*" [i.e. the *Mathnawî i Waladî*; see no. 750 (1) above].

(5) *Mathnawî* of Sulṭân Walad "in the metre of Rûmî's *mathnawî*" [i.e. the poem designated in no. 750 (2) above as *Rabâb-nâma*; on both poems see also *Blochet* 1506–7].

(6) *Takmila i maktûbât* of Sayyid Ashraf Jahângîr [Simnânî; cf. *Rieu* i. 413ª].

(7) *Laṭâ'if i Ashrafîya* [by the same author; see *Rieu* iii. 1042ª].

(8) *Akhbâr al-akhyâr* [by 'Abd al-Ḥaḳḳ b. Saif al-Dîn; see above, no. 363].

(9) *Dîwân* of Kamâl Khujandî.

(10) *Rashaḥât* [*i 'Ain al-ḥayât*, by 'Alî b. Ḥusain Wâ'iẓ Kâshifî].

(11) *Nafaḥât al-uns* [by Jâmî].

(12) *Manâḳib al-'ârifîn* [by Shams al-Dîn Aḥmad Aflâkî; see *Rieu* i. 344ᵇ, *EIO* 630, &c.].

From the dates of these works our author would seem to have lived in the first half of the 11th century A.H. In this period two authors (at least) with the name Muḥammad Afḍal are known: Bukhârî, to whom Shâhjahân entrusted the revision of the Tuzukât i Tîmurî (see *Geiger-Kuhn* ii. 361); and Ilâhâbâdî, a commentator on Ḥâfiẓ and on Niẓâmî's *Iskandarnâma* (*Geiger-Kuhn* ii. 303).

Ff. 1–2 contain only scribbled titles. Beg. f. 3ᵇ, حمد و ثنای بی انتهاء مران نگهدار اولیا پنهانخانه اختفاء را . . . اما بعد پس می گوید شیفته اقوال و افعال و احوال کمل فقیر حقیر معترف بتقصیر محمد افضل الخ

There are no divisions in the text.

Undated; perhaps early 17th century.

Purchased 1936.

Ff. 171, ll. 19; Naskh; decorated heading on f. 3ᵇ; worm-eaten; size, 10⅛ × 5⅝ in.

2492. Ms. Ind. Inst. Pers. 17

Zubdat al-akhbâr, an anonymous compendium, made in A.H. 1125 = A.D. 1713, of a larger work entitled *Ansâb i Zaidîya*, dealing with the genealogy of the Sayyids of Zaidpur (south-east of Lucknow, in the Bara Banki district and the Nawâbganj taḥṣîl).

It is divided into three *maḳâṣid*, the first (pp. 1–18) dealing with the Prophet Muḥammad; the second (pp. 18–78) with the twelve Imâms and the fourteen 'Innocents' (*ma'ṣûmîn*, who were martyred in infancy); the third (pp. 78–122) with Mûsâ Muburḳa', son of the ninth Imâm Muḥammad Taḳî by his wife Umm Faḍl

bint Ma'mûn (this marriage took place in A.H. 215, and Muḥammad Taḳî died in A.H. 220, yet our ms. gives Mûsâ's birth date as A.H. 270!), and with 'his [i.e. Mûsâ's] offspring and the story of the migration of Sayyid ʿAbdallah [b. Sayyid Yaʿḳûb b. Sayyid Aḥmad b. Sayyid Muḥammad ʿÂrij b. Sayyid Aḥmad b. Mûsâ Muburkaʿ b. al-Imâm Muḥammad Taḳî] to India, and details of the names of his descendants who live at Zaidpur and elsewhere'.

Beg. p. 1, چون نسخه انساب زیدیه که عبارت طول بود

Copied (extremely inaccurately) for Mr. Arthur Henry Harrington by Muḥammad ʿAbd al-Saʿîd b. Maulawî Muḥammad ʿAbd al-Rashîd, a resident of بنو نتنی (?) in the district of Lucknow, 27 Feb. A.D. 1870.

F. 1 (title-page and list of contents) + pp. 123, ll. 15; large Nastaʿlîḳ; size, $13 \times 7\frac{5}{8}$ in.

2493. Ms. Ind. Inst. Pers. 118

Jâmiʿ al-maḳâmât, a work on the life of Makhdûm Aʿẓam, founder of the Khwâja dynasty in Eastern Turkestan (see M. Hartmann, *Der Islamische Orient*, Bd. I, pp. 195–346), written by a grandson of his, ʿAbd al-Baḳâ' b. Bahâ' al-Dîn b. Makhdûm Aʿẓam, and begun in A.H. 1026. See the notice of this ms. by H. Beveridge, *Journ. As. Soc. of Bengal*, 1902, pt. i, p. 45 (which contains, however, some errors; see e.g. below). Two other mss. of this work have been recorded; one at Samarkand in the collection of V. L. Vyatkin (see V. Bartold, Отчет о командировке в Туркестан, *Зап. вост. от. имп. Русс. арх. общ.* 15, p. 213), and one at Kokand in the collection of Yûnus Jân Dadha Muhammadov (see A. Semenov, Восточнія рукописи в ферганскoi области, op. cit. 22, p. 304).

The material for the compilation was furnished by three works dealing with the saint's life and teachings (*maḳâmât*), by disciples of his named Maulânâ Dûst, Ḥâfiẓ Ibrâhîm, and Mullâ Ḳâsim Kâtib. To this was added some extra material, such as the saint's genealogy, and some details about his life conveyed to the author in letters from his patron, at whose request the work was compiled. The latter is referred to simply as *Ḥaḍrat i îshân*; this can hardly be Îshân-i-kalân, the eldest son of Makhdûm Aʿẓam, seeing that the latter died in A.H. 948. In all likelihood it refers to the Khwâja, whoever he was, who held the religious leadership of the author's party in A.H. 1026.

I do not know from what source Beveridge derives the statement that the author was in the service of Khwâja Jahân; there is no mention of this name in the preface, and the only person so named to whom I can find references in other sources was the son of Khwâja Dânyâl, born long after the date of this composition (see R. B. Shaw, 'History of the Khōjas', *Journ. As. Soc. of Bengal*, Supplement for 1897, p. 38).

Beg. f. 1b, الحمد لله الذی نور قلوب العارفین بتجلیات اسمائه و صفاته

Bâb 1, f. 3a, *dar dhikr i nisbat i ṣûrî u maʿnawî i al-ḥaḍrat*; 2, f. 10b, *dar dhikr i maʿârif u ḥaḳâ'iḳî ki bar zabân i durar-bâr i gauhar-nithâr i al-ḥaḍrat* (*ḳaddasa sirrahu*) *dar khalâl i majâlis jârî mî-gashta*; 3, f. 33b, *dar bayân i alṭâf u ʿinâyat i ilâhî* [i.e. the saint's miracles].

Copied by ʿAbd Manâf, A.H. 1130 = A.D. 1718.

On f. 161b is a *ghazal* ascribed to Niẓâmî.

Donor, Gen. Younghusband (1880).

Ff. 161, ll. 14; Nastaʿlîḳ; size, $7\frac{1}{2} \times 5$ in.

2494. Ms. Ind. Inst. Pers. 45

Anîs al-ṭâlibîn, a work by Shâh Maḥmûd b. Mîrzâ Fâḍil Čurâs, containing accounts of saints designed to illustrate 'the material and spiritual lineage and affinities, and the birth and death' (f. 3a, l. 2) of Khwâja Muḥammad ʿAbdallah b. Khwâja Yaḥyâ Shâdî, great-grandson of Makhdûm Aʿẓam (see Beveridge's note cited above, no. 2493).

The author is probably identical with the author of the history of the Khâns of Kashgaria (*Storey*, no. 542). He was an adherent of the Isḥâḳîya or Ḳarataghliḳ party, and the present work was composed during the reign of Dânyâl Khwâjam (see f. 105b, *Dânyâl Khwâjam dâmahu daulatahu*). This seems to have begun a few years after the death of Khwâja Âfâḳ in A.H. 1165 = A.D. 1693. In approximately A.D. 1713, however, Dânyâl fell into the hands of the Kalmucks, and was not restored to power until A.D. 1720 (on all these dates see R. B. Shaw (op. cit. above, no. 2493), pp. 39–41). Since our author does not mention the very striking story attached to the restoration (loc. cit., pp. 41–42), the date of the work may be presumed to lie between A.H. 1105 = A.D. 1693 and A.H. 1125 = A.D. 1713.

The list of saints mentioned can be compared with the short genealogical treatise described by Hartmann (op. cit. above, no. 2493), pp. 307 sqq. As sources for the earlier part of his work our author has used the *Nafaḥât* [*al-Uns*, of Jâmî] and *Rashaḥât* [*i ʿAin al-Ḳuḍât*]. In the latter part he mentions Mulla Ḳâsim Kâtib (f. 86b), and several times the *Maḳâmât* of Ḥâfiẓ Ibrâhîm (cf. the sources of the *Jâmiʿ al-maḳâmât*, no. 2493 above). There are also eyewitness accounts by the author.

Beg. f. 1b, الحمد لمن کشف لاولیائه بواطن ملکوته و قشع لاصفیائه سرائر جبروته

Index, f. 3a. *Muḳaddima*, f. 4a, on the material and spiritual lineages of the saint, including the story of Sayyid Kamâl al-Dîn Majnûn and Sulṭân Ilek Mâḍî (cf. Hartmann, op. cit., p. 196). *Bâb* I, *khilâfat u kirâmât i khulafâ'*, in five *faṣls*, viz. Abû Bakr, f. 8b; ʿUmar, f. 13b; ʿUthmân, f. 20a; ʿAlî, f. 29b; the *Ahl al-Bait* from Ḥasan to ʿAlî Riḍâ', f. 39b. *Bâb* II, *aḥwâl i mashâyikh i ṭarîḳat*: *faṣl* 1, Ḥasan Baṣrî, f. 56a; Ḥabîb ʿAjamî, f. 57a; Abû Sulaimân Dâ'ûd b. Naṣr al-Ṭâ'î, f. 58a; Maʿrûf

Karkhî, f. 58b; Sarî Saḳaṭî, f. 59a; Junaid Baghdâdî, f. 60a; Abû 'Alî Rûdbarî, f. 61b; Abû Sa'îd b. 'Uthmân al-Maghribî, f. 62a; Abû al-Ḥasan Kharraḳânî, f. 62a; Abû al-Ḳâsim Gurgânî, f. 62b; *faṣl* 2, Abû Ya'ḳûb Yûsuf b. Ayyûb, f. 63a; 'Abd al-Khâliḳ Ghujduwânî, f. 64b; Khwâja Rîwgarî, f. 66a; Maḥmûd Anjîrî Faghnawî, f. 66b; 'Alî Râmitanî [*sic*; in Hartmann Râmîthanî], f. 67a; Muḥammad Bâbâ Samâsî, f. 68b; Amîr Sayyid Kulâl, f. 69a; *faṣl* 3, Bahâ' al-Dîn Naḳshband, f. 70a; Ya'ḳûb Ćarkhî, f. 77a; 'Ubaid Allah Aḥrâr, f. 79a; 'Alî Ḳushanjî, f. 81a; Muḥammad Ḳâḍî b. Burhân al-Dîn, f. 83a; Aḥmad Khwâjagî Kâsânî called Makhdûm A'ẓam (died A.H. 948), f. 85a; Isḥâḳ Walî (died A.H. 1006), f. 88a; Muḥammad Khân b. 'Abd al-Rashîd (died A.H. 1018); Khalîfa Shutur, f. 95a; Khwâja Sayyid Muḥammad Khalîfam b. Shutur Khalîfam, f. 99b; *faṣl* 4, Muḥammad 'Abdallah b. Yaḥyâ Shâdî (died A.H. 1049), f. 102a. *Khâtima*, Dânyâl Khwâjam, f. 105a.

Undated.

On ff. 1a, 107b, the *khatma* of Khwâja Isḥâḳ and some verses in Persian and Turki.

Donor, Gen. Younghusband (1880).

Ff. 107, ll. 15; Nasta'lîḳ; size, 10½×6⅝ in.

2495. Ms. Ind. Inst. Pers. 122

1. **Sukhun i râst**, tales of the orthodox caliphs, an anonymous compilation based on Muḥammad Pârsâ's *Faṣl al-khaṭâb*. The work is possibly incomplete, since although the preface suggests that it is intended to deal with all the four orthodox caliphs, in fact only sections dealing with Abû Bakr and 'Umar are found.

Beg. f. 1b, زواهر جواهر حمد بيغايت نثار كرباس والاساس مالك الملكى را

End on f. 45a.

Undated.

2. **Tadhkirat al-hidâyat**, an anonymous memoir of Khwâja Âfâḳ, whose real name was Hidâyat Allah, son of Khwâja Muḥammad Yûsuf and grandson of Îshân i Kalân (the real name of the latter was, it appears from this work, Khwâja Muḥammad Amîn). This work is *not* the same as Mîr Khâl al-Dîn Yârḳandî's *Tadhkirat al-hidâya*, of which a summary translation was given in H. W. Bellew's *History of Kashgaria* (Calcutta, 1875), but is simply a jejune account of the Khwâja's spiritual excellencies, lavishly embellished with poetical quotations. It may, however, be noticed that this work describes Khwâja Ḥasan as the third son of Khwâjâ Âfâḳ, whereas the genealogical table in Shaw's *History of the Khōjas* (p. 11) makes him the son of Khwâja Mahdî, the second son of Khwâja Âfâḳ.

Our author seems to have lived a little after the time of Khwâja Âfâḳ, and states in the preface that in a dream he was authorized by this saint himself to compile the work.

Beg. f. 47b, الحمد لله الذى وجود العارفين بين موجوداته . . . اما بعد كلمهٔ چند در شان و شيون حضرت عليا نسب . . . اعنى خواجهٔ خواجها و سر حلقهٔ اوليا حضرت خواجه هدايت الله

End on f. 65b. Ff. 66–71 contain a fragment in Turki. Undated.

Ff. 71, ll. 15; Nasta'lîḳ; size, 6×3⅞ in.

2496. Ms. Ind. Inst. Pers. 117

Fragment of a biography (perhaps entitled **'Iḳd al-guhar**?) of Muḥammad Yûsuf Khwâjam, son of Îshân i Kalân, and head of the Aḳtaghlîḳ faction (see Shaw, *History of the Khōjas*, p. 9) of the Khwâja dynasty, who lived in the early part of the 12th century A.H.

A leaf or two are missing at the beginning; however, the whole of ff. 1–19b is occupied with a conventional exordium of praise of God, the Prophet and Imâms, and the preface proper begins on f. 19b, مخفى مباد بر ضمير روشن ضمير انكه درين كتابى عقد الگهر خواه از طرز مثنويات و خواه از طرز غزليات ثبت افتاده

On f. 24b allusion is made to the *Jâmi' al-maḳâmât*, the biography of Makhdûm A'ẓam by 'Abd al-Baḳâ' b. Bahâ' al-Dîn (above, no. 2493).

Ff. 57, ll. 13; Nasta'lîḳ; slight damage to the inside bottom corners of ff. 1–21; size, 7¾×4⅝ in.

2497. Ms. Ind. Inst. Pers. 54

Tadhkira i Uwaisîya, an anonymous collection of lives of saints of what is called in the preface 'the Uwaisi *silsila*'. From the undoubtedly Central Asian provenance of the ms., it seems likely that this *silsila* is that of a sect in that area.

The arrangement is a confused one, partly in *bâbs*, partly in *faṣls*, which seem to overlap one another: e.g. there is no *bâb* 1 marked, but instead we have a *faṣl* I (f. 17b) dealing with Mu'izz al-Dîn Ḥusain Harawî, and *faṣl* II (f. 22a) dealing with Aḥmad Ṣâbûnî; after this we get a series of *bâbs*, beginning with *bâb* 2 (f. 27a) on Jalîl Dâmaghânî, and only occasional *faṣl* headings are marked; the heading *faṣl* IV (f. 99a) has been crossed out and '*bâb* 11' substituted in the margin; the remaining *faṣls* marked are V (f. 112b), VI (f. 140b), VII (f. 145b), VIII (f. 160a), IX (f. 173b), XII (f. 231a), XIII (f. 249a), XIV (f. 269a), XV (f. 297b), XVI (f. 304a).

After *bâb* 2, however, the series of *bâbs* is continuous up to 53 (except that *bâbs* 52–53 are not numbered), and deal with the following persons:

Bâb 3, f. 33a, Niẓâm al-Dîn Ḥusain Pazdawî; 4, f. 44a, Bahâ' al-Dîn 'of غزن' (Ghaznawî?); 5, f. 52b, a saint with the soubriquet حقه باز; 6, f. 60a, Abû Naṣr Sâmânî; 7, f. 66b, Sulṭân Satûḳ Bughrâ Khân; 8, f. 82b, 'Amrân Yazdî; 9, f. 90b, 'Abd al-Ghaffâr; 10, f. 96b, Ṣadr al-Dîn Baḳḳâl; 11, f. 99a, Muḥammad Tâj al-Dîn, son of the

former; 12, f. 105^b, Muḥammad Bâḳir Shâmî; 13, f. 114^b, Sa'd al-Dîn Damdâr; 14, f. 120^a, Muḥammad Ṣâdiḳ; 15, f. 126^a, Nâjî Bukhârî; 16, f. 133^b, 'Abd al-Raḥîm; 17, f. 141^a, Shams al-Dîn Ḳattâl; 18, f. 147^a, Shihâb al-Dîn Harawî; 19, f. 155^a, Ḍiyâ' al-Dîn Ḥarrâf; 20, f. 163^a, Shaḳîḳ Shîrâzî; 21, f. 176^a, Uwais Ḳarnî; 22, f. 181^b, Yasîr; 23, f. 190^a, 'Abd al-Raḥmân; 24, f. 197^a, Ghiyâth al-Dîn Shukratmî; 25, f. 208^b, Burhân al-Dîn Ḳalîjî; 26, f. 215^b, Sa'âdat; 27, f. 232^b, 'Abbâs b. 'Abdallah Ghiyâth; 28, f. 233^a, Farîd al-Dîn Bâjarmî; 29, f. 241^a, Muḥammad 'Aṭṭâr; 30, f. 253^a, Sham'ân Simnânî; 31, f. 260^b, Jamâl al-Dîn كد كى; 32, f. 264^a, Faḳîh Ayyûb; 33, f. 274^a, Ḥusain Faḍlî; 34, f. 279^b, 'Alam 'Aṭa'ilî; 35, f. 282^a, Faḳîh Muḥammad; 36, f. 286^b, Shâdkâm; 37, f. 293^b, Muḥibb كوه بار; 38, f. 297^b, Tâj al-'Aṭâyî; 39, f. 305^a, 'Abd al-Raḥmân Ḥalabî; 40, f. 313^a, Ḥabîb; 41, f. 320^a, Bîbî Khadîma; 42, f. 326^a, Bîbî Ṣâliḥa; 43, f. 329^b, Bîbî Ṣafîya; 44, f. 332^b, Bîbî Khadîja; 45, f. 335^b, Bîbî عتيه; 46, f. 338^a, Bîbî Funduḳa i Uwaisîya; 47, f. 341^b, Bîbî Zuhra; 48, f. 344^b, Bîbî 'Alîma; 49, f. 345^b, Bîbî سكنه; 50, f. 347^a, Bîbî Sa'îda; 51, f. 348^b, Bîbî Maryam; [52], f. 350^a, Bîbî 'Â'isha Kâshgharî; [53], f. 351^b, Bîbî Jalwâ'î.

Beg. f. 1^b, الحمد لله الذى نور قلوب العاشقين بانوار جلاله و بصر بصير المشتاقين بمطالعه جماله

The work apparently ends in the middle of f. 353^a, the remaining pages being filled with miscellaneous scribbling.

Undated; probably 18th century.

Donor, Gen. Younghusband (1880).

Ff. 354, ll. 15; Nasta'lîḳ; size, 9½ × 7¼ in.

2498. Ms. Whinfield 52

Shajara i ṭayyiba, an apparently otherwise unknown work containing biographical sketches of Ḳâdirî saints, by Ḳamar al-Dîn 'Alî, with the *takhalluṣ* Minnat, son of Sanâ Allah with the *takhalluṣ* Sanâ (died *circa* A.H. 1208/A.D. 1794). The author states in the preface that he composed the work after his own entry into the Ḳâdirî order. It consists, after some introductory *faṣls*, of thirty-four 'branches' (*far'*) and a *khâtima*.

Branch 1, f. 17^b, 'Alî; 2, f. 20^b, Ḥusain; 3, f. 22^a, Zain al-'Âbidîn; 4, f. 24^b, Muḥammad Bâḳir; 5, f. 25^b, Ja'far Ṣâdiḳ; 6, f. 26^b, Mûsâ Kâẓim; 7, f. 27^a, 'Alî Riḍâ'; 8, f. 29^b, Ma'rûf Karkhî; 9, f. 31^b, Sarî Saḳaṭî; 10, f. 34^a, Junaid Baghdâdî; 11, f. 36^b, Abû Bakr Shiblî; 12, f. 39^b, Abû al-Faḍl 'Abd al-Wâḥid; 13, f. 40^a, Abû al-Faraḥ Ṭarṭûsî; 14, f. 40^a, Abû al-Ḥasan 'Alî al-Ḳurashî; 15, f. 41^a, Abû Sa'îd Mubârak; 16, f. 42^a, 'Abd al-Ḳâdir Jîlânî; 17, f. 57^a, Ḍiyâ' al-Dîn Abû al-Najîb 'Abd al-Ḳâdir (or Ḳâhir) Suhrawardî; 18, f. 59^b, 'Ammâr Yâsir al-Bidlîsî; 19, f. 60^a, Najm al-Dîn Kubrâ; 20, f. 64^a, Majd al-Dîn; 21, f. 67^a, 'Alî Lâlâ; 22, f. 68^b, Shaikh Aḥmad; 23, f. 69^a, Shaikh Nûr al-Dîn Ḳarnî; 24, f. 70^b, Rukn al-Dîn 'Alâ' al-Daula Simnânî; 25, f. 78^b, Sharaf al-Dîn Maḥmûd b. 'Abdallah Mazdaḳâ'î; 26, f. 79^a, 'Alî Hamadânî; 27, f. 89^a, Isḥâḳ Khutlânî; 28, f. 89^b, Muḥammad Nûrbakhsh; 29, f. 96^b, Shams al-Dîn Muḥammad Jîlânî; 30, f. 99^b, Ghiyâth Muḥammad Nûrbakhsh; 31, f. 100^a, Ḥasan Muḥammad b. Aḥmad; 32, f. 100^b, Shaikh Muḥammad; 33, f. 102^b, Shaikh Muḥyî b. Shaikh Maḥmûd; 34, f. 117^b, Shaikh Kalîm Allah.

Beg. f. 1^b, الحمد لله الذى جعل كلمة طيبة كشجرة طيبة اصلها ثابت . . . اما بعد التماس مينمايد قمر الدين على المتخلص بمنت بن سنا الله . . . كه از بدو صبح شعور

Undated; early 19th century. An owner's note on f. 1^a is dated A.H. 1253 = A.D. 1837.

Ff. 128, ll. 16–19; Nasta'lîḳ mixed with Shikasta; badly worm-eaten; size, 7⅝ × 4¾ in.

2499. Ms. Ind. Inst. Pers. 11

Tadhkirat al-shu'arâ' by Daulatshâh. See above, nos. 348–59, &c.

Beg. as usual f. 1^b. The separate *ṭabaḳas* are not marked.

Undated.

Donor, T. L. Blane.

Ff. 174, ll. 17; Indian Nasta'lîḳ; size, 13½ × 8½ in.

2500. Ms. Ind. Inst. Pers. 63

The same.

The separate *ṭabaḳas* are not marked. Headings have been supplied in black by another hand.

Copied by Muḥammad Ḳâsim al-Harawî al-Ṣâdiḳî, Sha'bân A.H. 994 = July–Aug. A.D. 1586.

On ff. 1^a, 222^a, 222^b there are miscellaneous verses in a Turkish hand; among them *ḳiṭ'as* ascribed to Ḥairatî, Hilâlî, Ghazzâlî, and Âdhurî.

Donor, Sir M. Monier-Williams.

Ff. 222, ll. 16; Nasta'lîḳ; damaged by worms; size, 8⅜ × 4⅞ in.

2501. Ms. Ind. Inst. Pers. 120

Kalimât al-shu'arâ', notices of Indian poets of the reigns of Jahângîr, Shâhjahân, and 'Âlamgîr, by Muḥammad Afḍal Sarkhwush, the date of whose death is variously given as A.H. 1125, 1126, or 1127. The date of commencement of the composition is given by the title, A.H. 1093. See *Rieu* i. 369^a, iii. 1086^a, 1024^a (V); *Blochet* 1149–50; *Sprenger*, pp. 108 sqq.; *Pertsch* 650–1; *EIO* 670–2, 3024; *IVASB* 221–2; *IVC* 51–54; *Bankipore* 688.

First four folios blank, except for the title *Tadhkira i Sarkhwush*, by which the work is often known, on f. 4^a.

Beg. f. 5^b, سخن جان است ديگر الخ

The appendix on chronograms begins here f. 71^b.

Copied in the 28th year of Muḥammad Shâh = A.H. 1158 = A.D. 1745.

Donor, L. H. Gray.

Ff. 75, ll. 14; Nasta'lîḳ; size, 6$\frac{3}{4}$×3$\frac{7}{8}$ in.

2502. Ms. Pers. c. 31

Sarw i Âzâd, the continuation, with this special title, of the biographical dictionary entitled *Ma'âthir al-kirâm* by Ghulâm 'Alî Khân Ḥusainî Wâsiṭî Bilgrâmî, called Âzâd (died A.H. 1200 = A.D. 1786). This part deals with Indian, and particularly Bilgrâmî, poets who lived after A.H. 1000. The work was completed A.H. 1166 = A.D. 1754. See *EIO* 683–4; *Bankipore* 697; *IVC* 58; *IVPS* 765; *Bombay* 122, &c.

Beg. f. 1^{b}, سرمایه حمد نیاز مبدعی الخ

Copied Monday [*sic*] 21 Dhulḳa'da, A.H. 1234 = 11 Sept. A.D. 1819, in Poona, at the request of Munshî Muḥammad Ḥanîf. According to a pencil note in English at the foot of the page, this latter personage was 'the principal librarian of the Peshwa; he died about 1835'.

Purchased 1940.

Ff. 231, ll. 15–16; Indian Nasta'lîḳ; size, 12$\frac{5}{8}$×7$\frac{5}{8}$ in.

2503. Ms. Whinfield 6

Âtashkada by Luṭf 'Alî Beg. See above, nos. 384–6, &c.

Beg. as usual, f. 1^{b}. Index, f. 3^{b}. *Majmarat I*: *shu'lat* on f. 5^{b}; *akhgar* 1 in five *sharârât* on ff. 15^{b}, 32^{b}, 88^{a}, 97^{a}, 149^{a}; *akhgar* 2 in three *sharârât* on ff. 170^{a}, 176^{b}, 180^{a}; *akhgar* 3 in three *sharârât* on ff. 196^{a}, 196^{b}, 199^{a}; *furûgh* on f. 199^{b}. *Majmarat II* in two *partaws* on ff. 200^{b}, 239^{b}.

Copied Shawwâl A.H. 1219 = Jan. A.D. 1805.

Ff. 265, columns 4, ll. 23; Nasta'lîḳ; size, 11$\frac{7}{8}$×8 in.

2504. Ms. Ind. Inst. Pers. 31

The same.

Beg. as usual, f. 1^{b}.

Copied by Muḥammad b. 'Alî Akbar Jarrâḥ Iṣfahânî, at Iṣfahân, on Wednesday 14 Rabî' I, A.H. 1220 = 12 June A.D. 1805.

Ff. 277, ll. 22; Shikasta; size, 11$\frac{1}{2}$×8 in.

2505. Ms. Pers. d. 80

The same.

Beg. as usual on f. 2^{b}. Index, f. 5^{a}. *Majmarat I*: *shu'lat*, f. 7^{b}; *akhgar* 1, *sharârât* on ff. 17^{b}, 35^{b}, 96^{b}, 106^{b}, 162^{b}; *akhgar* 2, *sharârât* on ff. 185^{a}, 192^{a}, 196^{a}; *akhgar* 3, *sharârât* on ff. 213^{a}, 213^{b}, 216^{a}; *furûgh*, f. 216^{b}. *Majmarat II*: *partaws* on ff. 217^{b}, 258^{a}. End on f. 287^{a}.

Copied Friday 12 Ramaḍân, A.H. 1222 = 13 Nov. A.D. 1807.

On the fly-leaves have been written further verses. On f. 1, two *ḳaṣîdas*, one ascribed to a 'Shihâb', the other to Ḳa'ânî. On f. 2^{a}, *ḳiṭ'as* of Sa'dî and '*marḥûm* Zargar'. On f. 288, a *ḳaṣîda* ascribed to Fatḥ 'Alî Khân Kâshî.

Purchased 1939.

Ff. 288, columns 4, ll. 21; Shikasta; decorated heading on f. 2^{b}; size, 8$\frac{3}{4}$×6$\frac{1}{8}$ in.

VIII. Cosmography and Geography

2506. Ms. Pers. d. 61

'Ajâ'ib al-makhlûḳât, a Persian translation of the *first* part of Zakarîyâ b. Muḥammad al-Ḳazwînî's work. See above, nos. 397–9; *EIO* 712–14; *Blochet* 807–14, 2375; *IVC* 88; *Browne* 126; *Ross-Browne* 279, &c. The wording of this version resembles closely that found in no. 399 above.

One leaf is lost at the beginning, and the first words remaining are, on f. 2, *wa-âlihi wa-aṣḥâbihi ajma'în. Ammâ ba'd hamî gûyad aṣghar i 'ibâd* . . .

Ff. 2 and 271 have been bound upside down but are in their proper places.

Copied Jumâdâ II, A.H. 1007 = Jan. A.D. 1599.

Purchased 1934.

Ff. 276, ll. 17; Nasta'lîḳ; numerous illustrations; size, 9$\frac{1}{4}$×6$\frac{3}{8}$ in.

2507. Ms. Pers. c. 24

Haft iḳlîm of Amîn Aḥmad Râzî. See above, nos. 416–20, &c.

This copy has no index. The text starts on f. 1^{b} with *Khirad har kujâ ganjî ârad padîd*, &c.

The correct order of the first few leaves should be ff. 1, 7, 3–6, 2, 8, 9 onwards.

Iḳlîm 1 on f. 7^{b}; 2, f. 10^{a}; 3, f. 29^{a}; 4, f. 156^{b}; 5, f. 385^{a}; 6, f. 445^{a}; 7, f. 462^{a}.

Copied, 1 Jumâdâ II, A.H. 1052 = 27 Aug. A.D. 1642. Collated by Sayyid Muḥammad 'Alî, known as Nawwâb i Daula, in Farrukhabad, Dhulḥijja A.H. 1258 = Jan. A.D. 1843.

Purchased 1909.

Ff. i + 465, ll. 22; Nasta'lîḳ; size, 13×7$\frac{1}{2}$ in.

2508. Ms. Whinfield 20

A defective copy of the same work.

No index; beg. as usual, f. 1^{b}. All rubrics are lacking, but most of the names are entered by the original hand in the margin. *Iḳlîm* 1 on f. 3^{b}; 2, f. 15^{a}; 3, f. 44^{b}; 4, f. 302^{a}. There are three lacunae, which have been filled up with a number of blank leaves. The first (ff. 205–12) is in the account of the history of Delhi, and extends from the death of Sulṭân Sikandar b. Bahlûl to just after the account of Humâyûn's death. The second (ff. 311–26) extends from the notice of Abû al-Sa'îd b.

Abî al-Khair (*EIO* 724[525]) to that of Avicenna (ib. [559]). The third (ff. 367–90) from Bannâ'î (ib. [635]) to Khwâja Manṣûr (ib. [693]). On f. 536ᵇ the text breaks off abruptly in the account of Ḳâḍî Masîḥ al-Dîn of Sâwa (fourth *iḳlîm*; *EIO* 724[1010]) at the words *ṣâḥib i Majâlis al-nafâ'is âwarda ki*.

Undated.

Ff. really 478 (f. 156 is double, and ff. 191–9 and ff. 250–99 have been omitted in the foliation), ll. 17; Nasta'lîḳ; badly damaged, but carefully repaired with transparent paper; size, 9⅜×6 in.

IX. Tales

2509. Ms. Pers. f. 12

Kalîla wa Dimna, in the original Persian version of Abû al-Ma'âlî Naṣr Allah b. Muḥammad. See above, no. 430; also *Blochet* 2025–33.

Beg. as usual, f. 1ᵇ. Ibn al-Muḳaffa''s preface, f. 17ᵇ. *Bâb* 1, f. 25ᵃ; 2, f. 29ᵃ; 3 (without heading), f. 38ᵇ; 4, f. 81ᵇ; 5, f. 100ᵃ; 6, f. 119ᵇ; 7, f. 146ᵃ; 8, f. 157ᵇ; 9, f. 161ᵃ; 10, f. 168ᵇ; 11, f. 178ᵇ; 12, f. 195ᵇ; 13, f. 198ᵇ; 14, f. 202ᵃ; 15, f. 227ᵃ; 16, f. 232ᵇ.

The main work ends on f. 241ᵇ, where the date of copying is given as Jumâdâ I, A.H. 730 = April A.D. 1330.

On f. 242ᵇ follows an 'appendix' (*dhail*), which in fact contains the so-called 'historical introduction' attributed to 'Alî b. Shâh. Beg., یکی از افاضل غزنین کتاب کلیله و دمنه را

The appendix bears the same date of copying as the main work, together with the scribe's name, Yaḥyâ b. Isfandiyâr al-Abharî. However, ff. 1–16, 31–32, 38, 45, 47–48, 50, 53, 55–67 are in a later hand which imitates the style of the original scribe; and ff. 119–25 are in a third hand, in a Turkish style of script. On f. 242ᵃ another hand has added an extract from the *ḳaṣîdas* of Ẓahîr al-Dîn Fâryâbî.

Purchased 1948.

Ff. 266, ll. 15; Naskh; size, 6⅞×5.

2510. Ms. Ind. Inst. Pers. 42

Anwâr i Suhailî by Ḥusain Wâ'iẓ Kâshifî. See above, nos. 431–7, &c.

Beg. as usual, f. 1ᵇ. The fourteen *bâbs* begin on ff. 37ᵇ, 99ᵇ, 130ᵇ, 156ᵇ, 196ᵃ, 213ᵇ, 221ᵃ, 235ᵃ, 249ᵇ, 272ᵃ, 280ᵇ, 290ᵇ, 315ᵇ, 331ᵃ.

Copied by Muṣṭafâ b. Ḳâḍî Muḥammad for a patron named Mubâriz al-Dîn Amîr Sa'îd, and dated Tuesday 2 Sha'bân, A.H. 1000 = 14 May A.D. 1592.

Ff. 59 and 60 are misplaced, and their order should be reversed. The margins of the first half of the book are copiously annotated in English, with dates 1867–8. Formerly the property of J. Chambers.

Donor, All Souls College.

Ff. 345+1, ll. 19; Nasta'lîḳ; a badly damaged decorated panel on f. 1ᵇ; size, 11¾×6 in.

2511. Ms. Ind. Inst. Pers. 72

The same.

Bâbs begin on ff. 39ᵇ, 106ᵇ, 139ᵇ, 169ᵇ, 216ᵃ, 237ᵃ, 246ᵇ, 264ᵃ, 282ᵃ, 311ᵃ, 321ᵃ, 333ᵇ, 365ᵇ, 384ᵇ. One leaf is missing after f. 111.

Undated, but apparently old, possibly 16th century. On f. 1ᵇ is the signature 'J. Ranken'.

Donor, S. C. Malan.

Ff. 402, ll. 17; Nasta'lîḳ; decoration on f. 1ᵇ; a little stained; size, 9¼×6¼ in.

2512. Ms. Ind. Inst. Pers. 73

The same.

Bâbs begin on ff. 45ᵃ, 127ᵇ, 173ᵃ, 212ᵃ, 272ᵇ, 297ᵃ, 308ᵇ, 329ᵃ, 350ᵃ, 350ᵇ, 384ᵃ, 397ᵃ, 412ᵃ, 445ᵇ, 463ᵃ.

Dated 10 Sha'bân, A.H. 1182 = 20 Dec. A.D. 1768.

On f. 480ᵃ a magical prescription for bringing rain. Signatures of former owners: f. 1ᵃ Mr. Nicholas Nugent; f. 1ᵇ Colonel Hennell; f. 2ᵃ Fanny Birch.

Donor, Mrs. Hennell.

Ff. i+480, ll. 17; Nasta'lîḳ; poorly executed decoration on f. 1ᵇ; size, 9×4⅝ in.

2513. Ms. Ind. Inst. Pers. 37

The same.

Bâbs begin on ff. 22ᵃ, 58ᵇ, 77ᵇ, 94ᵃ, 118ᵇ, 130ᵃ, 135ᵃ, 143ᵇ, 152ᵃ, 166ᵃ, 171ᵃ, 177ᵇ, 193ᵇ, 202ᵇ.

Dated 7 Dhulḥijja, but without any year mentioned. On f. 215ᵇ is written 'Sept[br.] 1784'. Ff. 212ᵃ–15ᵃ are blank.

Donor, C. R. Davy.

Ff. 215, ll. 25; Nasta'lîḳ; size, 11½×7½ in.

2514. Ms. Ind. Inst. Pers. 36

'Iyâr i dânish by Abû al-Faḍl b. Mubârak 'Allâmî. See above, nos. 438–40, &c.

The first few pages (ff. i–3ᵃ) are covered with scribbling. Beg. as usual, f. 3ᵇ. Index, f. 8ᵃ–8ᵇ. The sixteen *bâbs* begin on ff. 9ᵃ, 11ᵃ, 32ᵃ, 81ᵇ, 103ᵇ, 123ᵇ, 149ᵇ, 162ᵃ, 166ᵇ, 174ᵇ, 182ᵇ, 197ᵇ, 204ᵃ, 209ᵇ, 223ᵃ, 230ᵇ. *Khâtima*, f. 238ᵇ.

Copied by Jawâhir-Singh, 26 Rabî' I, 23rd year of Muḥammad Akbar Shâh II = A.H. 1243 = 17 Oct. A.D. 1827, at Shahjahanabad for Maḥmûd Yâr Khân; the latter's seal appears on the last page, and his signature on f. 3ᵃ.

Donor, Marquis of Tweeddale.

Ff. i+240, ll. 16; Nasta'lîḳ; size, 11⅝×7⅛ in

2515. Ms. Whinfield 22

The same.

Beg. as usual, f. 1ᵇ. Index, ff. 9ᵇ–10ᵃ. *Bâbs* on ff. 10ᵇ, 14ᵃ, 35ᵇ, 100ᵇ, 130ᵇ, 156ᵃ, 193ᵃ, 209ᵃ, 214ᵇ, 225ᵃ, 236ᵃ, 257ᵃ, 265ᵇ, 272ᵃ, 291ᵇ, 302ᵃ. *Khâtima*, f. 314ᵃ.

Undated. On f. 1ᵃ is the signature 'Wm. Hunter'.

Ff. v+318, ll. 15; Nasta'lîḳ and Shikasta; slightly worm-eaten; size, 9×6⅝ in.

2516. Ms. Ind. Inst. Pers. 92

Ḳiṣṣa i Ćahâr Darwaish, the romance ascribed to Amîr Khusrau. See above, no. 443; *EIO* 739–42, &c.

Beg. as in *EIO* 741, f. 1ᵇ. Story of the *first* dervish, f. 8ᵃ; *second*, f. 46ᵇ; *third*, f. 155ᵃ; *fourth*, f. 192ᵇ. The beginnings of the story of the Sulṭân and of the epilogue are not specially marked.

Donor, Sir M. Monier-Williams.

Ff. 224, ll. 13; Nasta'lîḳ; size, 8⅝×6⅛ in.

2517. Ms. Ind. Inst. Pers. 68

Ṭûṭî-nâma by Ḍiyâ' al-Dîn Nakhshabî. See above, nos. 444–8, &c.

Beg. as usual, f. 1ᵇ. End on f. 300ᵃ. Most of ff. iᵃ–1ᵃ and 300ᵇ–6ᵃ have miscellaneous scribbling on them.

Copied by Sulṭân Muḥammad son of Ḥasan Muḥammad, Banî Isrâ'îl, in the town of Kawal, 15 Jumâdâ II, A.H. 1098 = 28 Apr. A.D. 1687.

Donor, Marquess of Tweeddale (1879).

Ff. iv+306, ll. 15; Nasta'lîḳ; size, 8⅝×4½ in.

2518. Ms. Ind. Inst. Pers. 91

Laṭâ'if al-ṭawâ'if by 'Alî Wâ'iẓ Kâshifî. See above, nos. 454–7, &c.

Beg. as usual, f. 1ᵇ. *Bâb* 1, f. 3ᵇ; 2, f. 12ᵃ; 3, f. 25ᵃ; 4, f. 33ᵃ; 5, f. 39ᵃ; 6, f. 44ᵇ; 7, f. 56ᵃ; 8, f. 65ᵇ; 9, f. 74ᵇ; 10, f. 99ᵇ; 11, f. 115ᵇ; 12, f. 121ᵇ; 13, f. 128ᵃ; 14, f. 134ᵃ.

Dated 22 Muḥarram, A.H. 1055 = 20 Mar. A.D. 1645.

On f. iᵃ an owner has written an anecdote concerning Shaikh Ḥasan Baṣrî.

Donor, Sir M. Monier-Williams.

Ff. ii+141, ll. 17; Nasta'lîḳ; size, 8½×4½ in.

2519. Ms. Ind. Inst. Pers. 95

Ma'dan al-jawâhir by Mullâ Ṭarzî, in the shorter version containing seventeen *bâbs*. See above, nos. 464–5; *EIO* 795–6, &c.

Beg. as usual, f. 1ᵇ. *Bâb* 1, f. 8ᵇ; 2, f. 13ᵃ; on f. 84ᵃ the second of the 'extra' *bâbs* mentioned in *EIO* 795 (*dar sakhâ u karam*); 3, f. 96ᵃ; 4, f. 112ᵇ; 5, f. 117ᵃ; 6, f. 126ᵃ; 7, f. 133ᵇ; 8, f. 137ᵃ; 9, f. 140ᵇ; 10, f. 143ᵇ; 11, f. 146ᵇ; 12, f. 149ᵇ; 13, f. 152ᵇ; 14, f. 156ᵇ; 15, f. 160ᵇ; 16, f. 163ᵇ; 17, f. 168ᵃ. The *khâtima* is not distinguished by a heading.

Copied at Bardwan by Muḥammad Madâribî (?), 15 (month illegible) 1195 Bengali era = A.D. 1789.

On f. 1ᵇ is the signature 'H. Mortlock'.

Donor, S. C. Malan.

Ff. 171, ll. 17; Nasta'lîḳ; size, 8⅛×6 in.

2520. Ms. Whinfield 30

The same.

Beg. as usual, f. 1ᵇ. *Bâb* 1, f. 10ᵃ; 2, f. 15ᵇ (here called 'first *faṣl*' on account of the extra *bâb* following); 'second *faṣl*', equivalent to the second 'extra' *bâb* (*dar sakhâ u karam*), f. 73ᵇ; 3, f. 87ᵇ; 4, f. 106ᵃ; 5, f. 110ᵇ; 6, f. 119ᵇ; 7, f. 127ᵇ; 8, f. 131ᵃ; 9, f. 134ᵇ; 10, f. 138ᵃ; 11, f. 140ᵇ; 12, f. 143ᵇ; 13, f. 146ᵇ; 14, f. 150ᵇ; 15, f. 155ᵃ; 16, f. 158ᵇ; 17, f. 163ᵃ.

Copied at Calcutta for Dr. James Ross by Muḥammad Râshid Bardwânî (this is the person who translated Sajâwandî's *Farâ'iḍ i Sirâjîya* (published in Calcutta, 1811); and according to a note in English on f. 167ᵃ of the present ms., he is also identical with the editor of the Calcutta Sa'dî of 1791); dated 19 Dhulḥijja, A.H. 1209 = 17 July A.D. 1794.

On f. 1ᵃ is the signature of Dr. James Ross.

Ff. 167, ll. 15; Nasta'lîḳ; size, 9×6¼ in.

2521. Ms. Whinfield 31

The same.

Beg. f. 1ᵇ. *Bâb* 1, f. 10ᵃ; 2, f. 15ᵇ; on f. 73ᵇ comes the heading *bâb i sîwum dar bî wafâ'î u bî ḥaḳîḳî*, but prefixed to the story which ordinarily comes under the heading *dar nigârish i talbîs i zabân*; similarly on f. 88ᵇ the usual heading of *bâb* 4 (*dar faḍîlat i diyânat*) is given to the story which in the preceding copies figures as *bâb* 3; this title is repeated in its proper place in front of the real *bâb* 4 on f. 107ᵇ, but the *bâb* is *numbered* 5, and so with the subsequent *bâbs* on ff. 112ᵇ, 122ᵇ, 132ᵃ, which are really 5–7 and have their proper titles but are here numbered 6–8; on f. 136ᵃ comes the real *bâb* 8, but with no number, and with the title properly belonging to 17 (*natâ'ij i andîsha tabâh*); on ff. 140ᵃ, 143ᵃ the real *bâbs* 9, 10, correctly numbered, bear the titles of 8 and 9; the rest, *bâbs* 11–17, are correctly numbered and titled on ff. 146ᵇ, 149ᵇ, 153ᵃ, 158ᵃ, 162ᵇ, 166ᵃ, 171ᵇ.

Copied at Calcutta, 26 Jan. A.D. 1796, by Munshî Ghulâm Ḥusain, servant of Mr. Bailey.

Ff. 176, ll. 16; Nasta'lîḳ; decoration on f. 1ᵇ; size, 8¾×5⅝ in.

2522. Ms. Ind. Inst. Pers. 82

The same.

Beg. as usual, f. 1ᵇ. All the headings are lacking.

Dated 28 Sha'bân but with no year given.

Donor, Sir M. Monier-Williams.

Ff. 173, ll. 15; Nasta'lîḳ and Shikasta; size, 8¾×4¾ in.

2523. Ms. Ind. Inst. Pers. 94

Bahâr i dânish by 'Inâyat Allah. See above, nos. 466–72, &c.

Beg. as usual, f. 1ᵇ.

Dated 9 Rabî' II, A.H. 1135 = 17 Jan. A.D. 1723.

Ff. really 206 (the foliation runs to 208, but ff. 92–93 are missing from the numeration), ll. 17; Shikasta; size, 9¼×5⅝ in.

2524. Ms. Whinfield 16

The same.

The work is preceded in this copy by a detailed index on ff. 1b–2a. Beg. as usual on f. 3b.

Copied 17 Muḥarram, A.H. 1202 = 29 Oct. A.D. 1787, by جان راسی

Ff. 222, ll. 17; Shikasta; size, $10\frac{1}{2} \times 6\frac{1}{4}$ in.

2525. Ms. Ind. Inst. Pers. 53

The same.

Ff. 1–4 are blank. Beg. as usual, f. 5b.

Undated.

Donor, Sir M. Monier-Williams.

Ff. 486, ll. 15; Naskh; size, $9\frac{7}{8} \times 5\frac{1}{2}$ in.

2526. MS. Ind. Inst. Pers. 49 (ff. 1–91)

Khulâṣat al-naṣâ'iḥ, a collection of moral tales, compiled from various books and from hearsay. The compiler's name in the preface is mutilated, but can be restored with the help of a mention on f. 324b as Bahâdur ʿAlî Khân, son of Allahdâd Khân, and the date is no doubt round about A.H. 1102 (cf. no. 2527 below).

Beg. f. 1b, الحمد لله رب العالمين . . . اما بعد معروض میدارد ذره حقیر و فقیر پر تقصیر بهادر [علیخان]

After f. 2, which breaks off in the third story, a few leaves are lost; f. 3a begins in the seventh story. In the course of story 393 (about a Brahmin who fell into the hands of robbers) the ms. breaks off abruptly, on f. 91b.

Undated.

Donor, S. C. Malan.

Ff. 1–91, ll. 21; Nastaʿlîḳ; a badly damaged miniature on f. 37b; size, $10 \times 5\frac{5}{8}$ in.

2527. Ms. Ind. Inst. Pers. 49 (ff. 92–325)

Khulâṣat al-ḥikâyât, a collection of tales by the same compiler as no. 2526. In a *khâtima* (ff. 319b–20a) he explains the origin of the work as follows. He had been sent by ʿÂlamgîr to deal with the tax-collection in the jagîr of Jalesar [near Aligarh]. When about to return to the capital, he decided to leave behind the superfluities of his luggage, on account of the dangers of travel. His library consisted of 150 books, which he could not take with him, nor bring himself to abandon altogether. Consequently, he selected fifty, and out of these compiled this volume of tales and aphorisms, adding to it a few anecdotes from hearsay. The date of compilation is given as یک هزار یک صد و هجری, which is evidently a haplography for A.H. 110[2], since there follows the equation with the 34th year of ʿÂlamgîr.

It begins abruptly on f. 92a, قوله تعالی واوحی الیه مسئله گفت انچه قوم بودند که دروغ گفتند in the middle of a version of the well-known story of the prince and his riddling competitor and the daughter of the Emperor of China (cf. *EIO* 797[20]).

One might be tempted to consider this work as really the conclusion of the compilation described in the preceding article. This may be so; however, besides the fact that the format of the ms. differs in the two parts of the volume, the compiler explicitly assigns different titles to his work in the preface there and in the *khâtima* here.

After the *khâtima* follow, on f. 320a a *mathnawî i munâjât*, and from f. 320b onwards a series of apophthegms. The ms. concludes on f. 325a with a sententious *kaṣîda* by the compiler, using the *takhalluṣ* 'Bahâdur'.

Donor, Rev. S. C. Malan.

Ff. 92–325, ll. 22; Naskh; size, $10 \times 5\frac{5}{8}$ in.

2528. Ms. Whinfield 53

Miftâḥ i ḳulûb i mubtadiyân, a collection of stories written as an exercise in Persian composition by the Hindustani wife of William Augustus Brooke, and finished, according to f. 5a (l. 2 from end), in A.H. 1213 = A.D. 1798–9. A translation by Annette S. Beveridge was published in 1908 under the title *The Key of the Hearts of Beginners*; since the preface to the translation states that it was made 'from a ms. in Mr. Whinfield's library', this is evidently the original ms. in question.

Beg. f. 1b, حمد لا عد و سپاس بیحد مرخداوندی سزاوار است که بقدرت کامله و حکمت شامله

The following is the order of stories (with the titles given to them by the translator): The clever riddler, f. 6b; The four friends, f. 8b; Gulling the gossip, f. 12a; Who killed the tiger? f. 14b; One use of a quarrelsome woman, f. 18b; Six-fourths and ten-fourths, f. 22a; Mama Susan, f. 45a; The living miracles, f. 59a; The clever boy, f. 92b; The Margrave and the puppets, f. 93a; The humiliation of the Shahanshah, f. 96a; The biter bit, f. 101b; Azrael and the good woman, f. 104b; The adventures of Prince Seet and Prince Basant, f. 107a.

The tales end on f. 147a. The rest of the volume, from f. 148a onwards, is a *bayâḍ* containing extracts from various works, beginning with two ascribed to the *Ta'rîkh i Firishta*. From f. 167a onwards there are verses without ascriptions.

Undated, but the paper is watermarked 1819.

Ff. 169, ll. 11; Nastaʿlîḳ; size, $7\frac{7}{8} \times 6\frac{1}{4}$ in.

2529. Ms. Ind. Inst. Per. 64

Ḥikâyât i Kâshî Nât'ha, a volume compiled in March A.D. 1808 by Kâshî Nât'ha of the K'hatrî caste, a native of Lahore but later residing in Benares, at the request of Mrs. Birch (no doubt the same as the Fanny Birch to

whom belonged other books presented by Mrs. Hennell).

It contains (1) a description of the rules of etiquette in India, arranged under seven heads (*kawâ'id*). Beg. f. 1b, بعد از سپاس حضرت آفریدگار که زمام رتق و فتق الخ. *Kâ'ida* 1, *dar bâb i raftan barâyi istiḳbâl i 'umdah*, f. 2b; 2, *bi wakt i mulâkât az ahl i duwal*, &c., f. 4a; 3, *nishânîdan i umarâyân u ghairihi*, f. 5a; 4, *istifsâr u khair u 'âfiyat*, f. 6b; 5, *bi wakt i rukhṣat marâsim i ta'ẓîm*, &c., f. 7b; 6, *numûdan i ḍiyâfat u da'wat*, f. 9a; 7, *mardum i dunyâ-dâr râ dar ṭarîḳ i sulûk*, &c., f. 10b.

(2) A *muwashshaḥ* poem in praise of the author's patroness, f. 14a.

(3) A collection of fifty-two stories in easy Persian, beg. f. 17a. According to the preface, these were to be followed by a section of Hindustani tales, which, however, are not actually found.

Copied by the author, 11 Nov. A.D. 1808.

Donor, Mrs. Hennell.

Ff. 56, ll. 10; Nasta'lîḳ; size, 9×7⅛ in.

2530. Ms. Pers. d. 45

A collection of anecdotes and tales, apparently founded on the *Faraj ba'd al-shidda*, though it is not clear which of the several compositions with this title is in question.

Beg. f. 1b, چمن آرای فرج بعد از شده در خزان و بهار روزکار لطف شامل حضرت سبحانی است

There are no divisions in the text except for a few blank spaces possibly intended for rubricized headings.

The book was completed 6 Rabî' I, A.H. 1226 = 31 Mar. A.D. 1811, in the village of Rûsht, for a patron named Karbalâ'î Raḥîm. Whether this refers to the copying only, or to the drafting, of the version is not clear. The latter is possible, in which case we would probably have here the translator's autograph.

Donor, Sir Oliver Wardrop (1920).

Ff. 74, ll. 17; Nasta'lîḳ and Shikasta; poor modern pictures on ff. 13b, 30a, 40b, 53b; size, 10×5⅝ in.

2531. Ms. Whinfield 4

Tarjuma i Henrîya, a Persian translation of part of the *Alf Laila wa Laila*, made in A.H. 1229 = A.D. 1814 by Muḥammad Bâḳir Khurâsânî for the brothers Henry and Charles Russell, the former of whom was the East India Company's Resident at Haidarabad. The above-mentioned title is given on f. 43b.

It contains 276 numbered nights, described in the preface as 'the first two volumes', followed at the end by others without numbered headings.

Beg. f. 1b, من لم يعترف بالامور وقع فى المحذور، with a long Arabic exordium accompanied by an interlinear Persian translation, and a marginal Persian verse rendering of the parts in verse. Ff. 37b–40a are blank; on f. 40b the translator's preface, beg. ستایش و سپاس افزون از شمار; on f. 44b the translation itself, beg. ثنا و ستایش مرخدایرا که خداوند جود

The 276th night ends on f. 454a; ff. 454b 8b are blank; the rest of the volume contains tales without headings.

Ff. 583, ll. 13; Nasta'lîḳ; size, 12⅜×9⅛ in.

2532. Mss. Ind. Inst. Pers. 74–76

Rumûz i Ḥamza, a complete copy of a lengthy version of the romance known in several versions under the general title of *Ḳiṣṣa i Amîr Ḥamza*. See above, no. 473; *EIO* 784–5; *Blochet* 2106–14; *Bankipore* 768, &c.

As in the British Museum MS. Add. 24418 (*Rieu* ii. 761b), the hero is here constantly called Ṣâḥib Ḳirân. On f. 2b of the first volume a long list is given of authorities for the anecdotes, including Mulla Jalâl Balkhî (to whom the authorship of the work is attributed by Ashk, who translated it into Hindustani; see *Rieu* ii. 761a), Farrukhî, Asjadî, Anṣârî, Shâshân al-'Ajam (?), Firdausî, &c. It is divided into six *daftars* and begins with the prophet Daniel.

The *first* volume contains *Daftar* 1, beg. f. 1b, چه کرده ایا قارن دیو بند, and the first *dâstân* on f. 2b, *dâstân i ibtidâyi ḳiṣṣa i Amîr Ḥamza Ṣâḥib Ḳirân u raml andâkhtan i Dânyâl paighambar dar daryâ*; *Daftar* 2, f. 166b, beg. *dâstân i ibtidâyi ḳiṣṣa i Kûh i Ḳâf u 'âshiḳ shudan i 'Adrît diw bar Asmâ parî*.

Copied by Najm al-Dîn, son of Muḥammad Sa'îd, son of Muḥammad Fâḍil, son of Pîr Muḥammad b. 'Abd al-Karîm Hâshimî al-Ḳuraishî, for Mullâ Muḥammad Amîn al-Dîn, son of Mullâ Muḥammad 'Alî, and dated 11 Rabî' I, A.H. 1151 = 29 June A.D. 1738.

Ff. 317, ll. 19, Nasta'lîḳ.

The *second* volume contains *Daftar* 3, beg. f. 1b, *dâstân i nâma nawishtan i Amîr bi Nûshîrwân*; dated, by the same scribe, 17 Jumâdâ I, A.H. 1151 = 2 Sept. A.D. 1738. *Daftar* 4, beg. f. 96b, *dâstân i paidâ shudan i 'Alam Shâh b. Ḥamza Ṣâḥib Ḳirân*; dated 11 Rabî' II, A.H. 1152 = 18 July A.D. 1739.

Ff. 280, ll. 19; Nasta'lîḳ.

The *third* volume contains *Daftars* 5–6; according to a note inside the cover, the division comes at f. 309, but there is no indication of this in the text on that folio. Beg. f. 1b, *sukhun dar nabûdî agar dar jahân ki mî guft auṣâf i Shâh i Jahân*. After a few more introductory verses comes the passage quoted as the beginning of *EIO* 785: *ammâ gulbun ârâyân i bisâṭ i akhbâr u maḥfil pairâyân i firâsh i asmâr i guldasta i sukhun i tâza tarâz* (from which it appears that the present copy is a relatively correct one, whereas Ethé's quotation from the India Office ms. is very corrupt).

Copied for the same patron as the preceding volumes, but by a different scribe, Muḥammad Ja'far b. Shaikh Mushtâḳ Muḥammad, and dated Jumâdâ II, A.H. 1152 Sept. A.D. 1739.

Ff. i+527, ll. 19; Shikasta; ff. i, 526 and 527 are slightly damaged.

Decoration at the beginning of each *daftar* except the sixth. In front of *daftars* 1 and 4 are the seals and signature of Mullâ 'Abd al-Ghafûr b. Mullâ Amîn al-Dîn 'Aidarûsî, evidently the son of the scribe's patron; the seals have the dates A.H. 1192–3.

Donor, Sir M. Monier-Williams.

Size of all volumes, $9\frac{1}{2} \times 5\frac{1}{2}$ in.

2533. Ms. Whinfield 43

Musayyab-nâma. Thus entitled in the colophon, this appears to be a sort of pseudo-historical romance with a hero named Musayyab, who is supposed to have been the avenger of the Imâm Ḥusain's death. The story ends with the death of the tyrant Yazîd.

Beg. f. 1b, الحمد لله رب العالمين . . . اجمعين اما بعد عبد الله بن سعيد الضارى چنين روايت كند كه يكروز صدر بدر كاينات يعنى محمد مصطفى صلى الله عليه و سلم در غراى فرود آمد

The copy is dated Tuesday, 15 Jumâdâ II of the fourth year of the reign, but the corresponding Hijra year has been cut away by a binder; the reign mentioned is possibly that of Aḥmad Bahâdur, which would give A.H. 1164, in which year the date mentioned was in fact a Tuesday = 11 May A.D. 1751. Scribe, Âḳâ Maḥmûd Beg. F. 1 has been restored by a later hand, possibly that of F. I. Birch, who formerly owned this copy.

Ff. 216, ll. 15; Nasta'lîḳ and Shikasta; size, $9 \times 5\frac{1}{2}$ in.

2534. Ms. Ind. Inst. Pers. 81

Sîrat 'Antar. Apparently an extract from a Persian version of the 'Antar romance.

Beginning abruptly on f. 1b, *Râwî gufta, ai ṣâḥiba, 'Antar bar hamân ḥâl bûd tâ bi ḥaddî ki bar halâk namûdan u gazand rasânîdan âmada ast.* Ending, f. 56a, . . . *ṣûrat i ân jinnî 'aḳl râ mî rubâyad u dîdâr i ân murdâr âdam râ marîḍ mîgardânad u khazâyindagî i nîzahâ i û bar ḳadâ u ḳadr pîsh-dastî mîdârad u ḥamla-hâ i û gûsh u chashm i hûsh u baṣârat mî barad.*

No date, but recent.

Donor, Sir M. Monier Williams.

Ff. 56, ll. 15; Nasta'lîḳ; size, $8\frac{1}{2} \times 4\frac{7}{8}$ in.

2535. Ms. Whinfield 7

1. Three romances, **Shamsa wa Ḳahḳaha, Maḥbûb al-ḳulûb,** and **Ra'nâ Zîbâ,** by Barkhwardâr b. Maḥmûd Turkmân Farâhî called Mumtâz. See *Rieu* ii. p. 767b; *Pertsch* 288 9; *EIO* 800–2; *Blochet* 2116–17.

Shamsa wa Ḳahḳaha begins p. 1, هذا كتاب شمسه و قهقهه بسم الله الرحمن الرحيم چهره پرداز عرايس حريم عجز و نياز, after which follows the preface described in *Blochet* 2117.

Maḥbûb al-ḳulûb begins p. 178, چهره پرداز عرايس نگارخانه اين نسخه يعنى برخوردار تركمان فراهى, and a few lines later the title *Maḥbûb al-ḳulûb* is explicitly given.

On p. 332 comes *Bâb az kitâb i Ra'nâ Zîbâ* (cf. *EIO* 800), beg. تراب اقدام شيعيان حيدر . . . يعنى برخوردار, and a few lines later the author refers to "what has been previously said in the second *bâb* of this *nuskha*". This might be taken to imply that we have here only one *bâb* (the third or more) of the tale, and the scribe who wrote the heading *Bâb az kitâb* seems to have assumed this; an alternative possibility, however, is that the author is really referring to the previous tale *Maḥbûb al-ḳulûb*, the three tales constituting three *bâbs* of the "*nuskha*".

There are no further subdivisions in the text.

It can be clearly seen that the contents and arrangement of this ms. resemble those of *EIO* 800, and differ markedly from the British Museum ms. described by Rieu. Blochet observes, 'Le Shamsi Kahkahe est essentiellement différent du Mahboub el-koloub, avec lequel il est ordinairement confondu . . . cet ouvrage [Shamsi Kahkahe] est postérieur au Mahfil âra et antérieur au Mahboub el-koloub'. A thorough examination of all the mss. would be necessary to establish the exact relation between them. It might, however, be provisionally conjectured that we have to reckon with two separate recensions of Barkhwardâr's work: an earlier one (represented in our ms., *EIO* 800, *Pertsch* 289, *Blochet* 2117) consisting of three separate tales, the first (*Shamsa wa Ḳahḳaha*) introduced by the preface described by Blochet; and a later one (represented in the British Museum ms. and *Pertsch* 288), in which the author has combined, rearranged, and expanded the material of the earlier version, and replaced the Blochet preface by the one beginning *Ilâhî buzurgî u ḥishmat turâ'st* (which is not found in any of the mss. of the earlier version).

2. A fragment of a book of tales without beginning or end, occupying pp. 390–437. The only headings found are (on p. 403) 'The story of Shâh Kishwar and his son Bahrâm, and Gulandâm the daughter of the Emperor of China', and (on p. 431) 'The story of the Caliph of Baghdad and his vezier Faḍl, who went to Basra to visit Abû al-Ḳâsim'. Both stories are allegedly taken from the *Jâmi' al-ḥikâyât*; this, however, is evidently not the well-known work by 'Aufî, since neither of the tales can be traced in Muhammad Nizamuddin's exhaustive analysis of 'Aufî's work (Gibb Memorial, new series, viii, London, 1929).

Undated.

Pp. 437; pp. 4–385 are on blue paper in a neat Naskh with 22 ll. to the page, pp. 1–3, 386–8 have been supplied later on white paper in Nasta'lîḳ with 31–33 ll. to the page, while pp. 390–437 are on altogether different paper in a third hand, Shikasta with 20 ll. to the page; size, 12½×7⅛ in.

2536. Ms. Whinfield 73

A volume of tales in verse and prose.

1. F. 1^b, 'Story of the ass and the water-melon' in verse, beg.

ای عاقل زیرك سخن سنج   كويم سخنی نكوتر از كنج

2. F. 3^b, 'Story of the glutton' in verse.
3. F. 5^b, 'Story of the Padshah' in prose and verse.
4. F. 7^a, a tale in prose, without heading, about a lame man, a bald man, and one with a snivelling nose.
5. F. 8^b, two *ghazals* ascribed to Ḥâfiẓ (not in Brockhaus) beg. مطرب خوش نوا بكو   تازه بتازه نو بنو and كل سرخ يار خوش نباشد
6. F. 10^a, a tale in prose, without heading, about a wise man of Isfahan and a ghoul.
7. F. 15^a, 'Story of Aḥmad Beg Iṣfahânî'.
8. F. 34^a, a riddling *ghazal* attributed to Sa'dî, beg.

ای ببالا چون صنوبر ای برخ چون مه

9. F. 34^b, further *ghazals* by Ḥâfiẓ and some *rubâ'îs*.

Copied for Thomas Malcolm Dickinson by Mîrzâ Yûsuf Munshî, 27 Ṣafar, A.H. 1244 = 8 Sept. A.D. 1828.

Ff. 36, ll. 9; Nasta'lîḳ; size, 6¾×4 in.

B. POETRY

I. Firdausî and Imitators

2537. Ms. Pers. d. 44

Shâhnâma of Firdausî, a defective copy with many lacunae, and bound in disorder.

It starts with a preface, beg. f. 1^b, سپاس و آفرین خدایرا, which is similar to but not identical with that which begins on f. 5^b of no. 497 above. Of this, however, only sixteen lines are preserved on ff. 1^b–2^a. It probably continued on f. 2^b, but the work of a repairer has completely obliterated the page.

The poem begins f. 3^b. After this the correct order of ff. is 3, 4, 9, 10, 31, 8, 5, 35, 7, 6, 32–34, 36–65, [lacuna], 230, [lacuna], 29, 233, 234, 30, 11–21, [lacuna], 22–28, [lacuna], 156–64, [lacuna], 165–76, [lacuna], 397–401, 232, 237–9, 235–6, 231, 177–85, [lacuna], 402–15, 104–10, 388–9, 111–17, [lacuna], 192–4, [lacuna], 186–91, 195–229, [lacuna], 240, 241, [lacuna], 118–55, 396, [lacuna], 292–305, 283–91, 242–82, 306–7, 390–5, 308–87. Here the copy breaks off at the point where Mâhwî of Sûr seizes the throne, and the rest is lost.

It is divided into four books. The end of the first (f. 415^b) is dated 24 Shawwâl, A.H. 1000 = 3 Aug. A.D. 1592. Beginning of the second (f. 104^b) deals with Kai Khusrau's anger at the death of Farûd; its last page (f. 202^a) is dated 4 Rabî' I, A.H. 1001 = 9 Dec. A.D. 1592. The third (f. 202^b) starts with Luhrâsp's reign, and ends f. 249^a, undated. The fourth (f. 249^b) starts with the reign of Hurmuz.

Donor, Sir Oliver Wardrop (1920).

Ff. 415, coll. 4, ll. 27; Nasta'lîḳ; ff. 182–3 are on different paper in a later hand; decoration on ff. 1^b, 2^a, 104^b, 202^b, 249^b; size, 10⅞×6⅞ in.

2538. Dep. b. 5

The same. The Baisunghari preface on ff. 2^b–14^a. The poem begins f. 14^b and has no divisions.

Not dated, but probably 16th century.

Property of the Ruskin School of Drawing, Oxford.

Ff. 507, coll. 4, ll. 23; Nasta'lîḳ; full-page pictures on ff. 1^b, 2^a, 211^b, 212^a, 506^b, 507^a (the two on ff. 211^b, 212^a form a single picture entitled *Pâdshâhnishastan i Luhrâsp*); other pictures on ff. 7^a, 17^b, 38^a, 59^b, 68^b, 89^a, 148^b, 167^b, 177^a, 200^b, 206^a, 262^b, 306^b (this has been repaired with a paper backing which obscures the text of f. 306^a), 332^a, 362^b, 400^b, 475^b, 490^b; all these pages, together with the ones opposite them, have a gilt marginal design, as also have ff. 14^b, 15^a; full-page decoration on ff. 2^b, 3^a, decorated heading on f. 14^b, and small decorated panels for the chapter headings; size, 14¾×9¾ in.

2539. Ms. Ind. Inst. Pers. 7

The same, lacking one folio at the beginning and one at the end. It contains a preface, ff. 1–5^b (including Firdausî's famous satire on Sulṭân Maḥmûd, f. 3^b), the index of kings, ff. 5^b–6^a, and the poem starting on f. 7^b.

Divided into four books: II, on f. 137^b, starts with Kai Khusrau's anger at the death of Farûd; III, on f. 315^b, starts at the end of the seven stages of Asfandiyâr; IV, on f. 390^b, at the beginning of Nûshîrwân's reign. The last seventy-four lines of the poem are missing.

Copied (see f. 314^a) at Jotpur by Kabîr b. Shaikh Niẓâm, native of Muḥammadâbâd, known as Kâtibî, 9 Muḥarram, A.H. 1016 = 6 May A.D. 1607.

Donor, T. L. Blane.

Ff. 494, ll. 25; Nasta'lîḳ; ff. 63–64 are in a different hand with only 19 ll. to the page, and replace *one* folio which has been lost in the original; decoration on f. 7^b; ff. 180^b, 220^b, 317^b have blank spaces intended apparently for pictures; chapter-headings missing on ff. 240^a–54^b; badly worm-eaten in places; size, 14×9 in.

2540. Ms. Ind. Inst. 32

The same. No preface. The poem starts f. 1^b; book II, f. 166^b; book III, starting with Gushtâsp's coming before Luhrâsp to demand the succession to the throne, f. 323^b; book IV, f. 483^b.

Undated; probably 18th or early 19th century. On

the back fly-leaf is written, 'Edw. L. White 2nd Fusiliers — from his affectionate brother Rivers T. White'.

Donor, Marquess of Tweeddale (1879).

Ff. 604 (the Arabic foliation extends only to f. 480), coll. 4, ll. 25; Nasta'lîk; decoration at the beginning of each book; pictures on ff. 13ª, 20ᵇ, 26ᵇ, 38ª, 44ᵇ, 53ª, 63ª, 67ᵇ, 72ª, 75ª, 83ª, 94ᵇ, 106ª, 112ª, 116ª, 127ª, 133ᵇ, 138ª, 140ᵇ, 149ᵇ, 153ᵇ, 162ª, 180ᵇ, 189ᵇ, 199ᵇ, 206ª, 215ª, 227ª, 230ª, 241ª, 248ᵇ, 251ª, 256ª, 270ᵇ, 281ª, 283ª, 289ª, 295ª, 300ª, 312ᵇ, 321ª, 326ᵇ, 334ª, 345ᵇ, 352ᵇ, 358ᵇ, 365ᵇ, 375ª, 380ᵇ, 389ᵇ, 392ᵇ, 404ᵇ, 414ᵇ, 420ᵇ, 432ª, 443ᵇ, 447ª, 460ᵇ, 468ᵇ, 490ª, 495ª, 502ᵇ, 512ª, 524ᵇ, 527ᵇ, 534ª, 544ᵇ, 550ᵇ, 560ª, 562ᵇ, 567ª, 576ª, 581ª, 592ᵇ, 597ᵇ; size, 11¾ · 7½ in.

2541. Ms. Whinfield 1

The same. No preface. The poem starts f. 1ᵇ; book II, f. 156ᵇ; book III, starting with Luhrâsp's ascending the throne, f. 300ᵇ; book IV, f. 442ᵇ.

Undated, but probably early 19th century. Said to have been taken from the Imperial Palace in Delhi when that city was ravaged after the Mutiny.

Ff. 545, ll. 27; Nasta'lîk; ff. 4ª, 47ᵇ, 154ª, 300ª, 442ª are blank; chapter-headings omitted in several places in the earlier part of the volume, e.g. ff. 50ª, 91ª, 95ᵇ, 136ª; decoration on ff. 1ᵇ, 2ª and at the beginnings of the other books; pictures on ff. 4ᵇ, 5ᵇ, 14ᵇ, 19ᵇ, 24ᵇ, 36ᵇ, 47ª, 56ª, 59ᵇ, 71ᵇ, 73ª, 75ᵇ, 83ᵇ, 97ª, 104ᵇ, 125ᵇ, 131ª, 145ᵇ, 168ᵇ, 178ᵇ, 188ª, 201ª, 222ᵇ, 234ª, 254ᵇ, 288ª, 298ᵇ, 326ª, 327ª, 328ª, 332ª, 346ᵇ, 351ª, 354ª, 362ª, 370ᵇ, 380ᵇ, 466ᵇ, 487ª, 535ª; size, 18⅜ × 11⅛ in.

2542. Ms. Ind. Inst. Pers. 101

Shamshîrkhânî, Tawakkul Beg's extract from the *Shâhnâma*. See above, no. 504, &c.

For the use of this title, given on f. 1ª, see the list of the various titles by which the work is known, in *Rieu* ii. 539–40. Beg. as usual, f. 1ᵇ.

Copied by Mu'în al-Dîn Nekwâla, at the port of Calcutta, 13 Dhulḥijja, A.H. 1239 = 9 Aug. A.D. 1824.

Donor, Canon J. A. Atkinson (1902).

Ff. 241, ll. 13; Nasta'lîk; very worm-eaten at the beginning; size, 9 × 6¼ in.

2543. Ms. Ind. Inst. Pers. 89 (ff. 177–232)

A fragment of the same. Beg. as usual, f. 177ᵇ, ending on f. 232ᵇ abruptly with the words *Farîdûn hama sipâh u pahlawân râ ṭalab namûda* in the section *Dâstân i zâdan i Minûchihr az dukhtar i Îraj*, &c.

Date approximately A.D. 1804 (see no. 2437 above).

Donor, Sir M. Monier-Williams.

Ff. 177–232, ll. 13; Nasta'lîk; size, 7⅞ × 5 in.

2544. Ms. Pers. c. 26

Five poems in imitation of the *Shâhnâma*.

1. **Sâmnâma**, on f. 4ª. This is not the true *Sâmnâma* by Khwâjû Kirmânî (of which extracts are found in no. 390 above, vol. 1, ff. 337ᵇ–59ᵇ), but the adaptation described in *EIO* 1235 (see also *JASB* 577) of the same author's other *mathnawî*, *Humây u Humâyûn*, for which see above, nos. 794 (5), 795. Two leaves are missing from the beginning, and the first line remaining is the one found in l. 3, f. 10ᵇ, of no. 795:

شود بره بر کرگ این لخظه چیر

2. **Kak-i-Kûhzâd-nâma**, on f. 46ᵇ, a short poem relating how a brigand of that name, living in Sîstân, was overthrown by Rustam. Beg.

چنین گفت فرخنده دهقان پیر
من از گفته او شده یادگیر

3. **Bahman-nâma**, on f. 51ᵇ. Although this poem of about 8,000 lines contains a number of verses which occur also in Firdausî's *Shâhnâma*, it is not identical with the Bahman chapter of that work. *Blochet* 1192–3 mentions a poem of 9,904 lines with this title, by Îrânshâh b. Abî al-Khair (11th century A.D.). Beg.

چو بهمن بتخت نیا بر نشست
مکر در میان بست و بکشاد دست

4. **Barzû-nâma**, on f. 134ᵇ. See above, no. 511. *Blochet* 1189–90 gives the author as Khwâja 'Amîd 'Aṭâ'î b. Ya'kûb called 'Aṭâ'î Râzî, who died A.H. 471. The portion found here contains 3,116 verses. Beg.

بنام خداوند گردون سپهر   خداوند ماه و خداوند مهر

5. **Bânû-Gushasp-nâma**, on f. 167ᵇ. See above, nos. 509–10. Beg. یکی ترک بود ابدر آن انجمن
بچنگال شیر و بتن پیل تن

It contains only 612 verses, and breaks off abruptly, two or three leaves having been lost at the end.

Undated.

Purchased 1918.

Ff. 173, coll. 4, ll. 25; Nasta'lîk; rubrics omitted in places; decoration on ff. 51ᵇ, 134ᵇ, 167ᵇ; size, 12⅛ × 7⅞ in.

2545. Ms. Pers. d. 64

Ḥamla i Ḥaidarî by Muḥammad Rafî' Khân Bâdhil, who died A.H. 1123, with the continuation by Muḥammad Ṣâdiḳ Âzâd. See above, nos. 518–19, &c.

Beg. as usual, f. 1ᵇ. The end of Bâdhil's poem is on f. 319ᵇ, where is found the colophon: copied at Kashmir, 7 Ramaḍân, A.H. 1245 = 2 Mar. A.D. 1830, by Walî 'Alî at the request of Mîrzâ Dhû al-Faḳâr 'Alî.

The continuation by Muḥammad Ṣâdiḳ Âzâd begins, f. 320ᵇ,

ثنایکه سردفتر نامهاست   خداوند لوح و قلم را سزاست

On f. 1ª there is a brief notice of Bâdhil's life, extracted from the '*tadhkira* of 'Alî Ḳulî Khân Wâlih' (i.e. the *Riyâḍ al-shu'arâ*'; see above, nos. 377–8).

Purchased 1934.

Ff. 367, coll. 4, ll. 22; decoration on ff. 1ᵇ, 2ª, 320ᵇ; size, 11⅛ × 6⅝ in.

II. Other Poets who died before A.H. 600

2546. Ms. Whinfield 42

Rubâʿîyât of Abû Saʿîd b. Abî al-Khair.

This is a quite modern copy made from the ms. of the Asiatic Society of Bengal (*IVASB* 426), but containing only 228 *rubâʿîs*, alphabetically arranged, instead of the 250 of the original.

Beg. p. 1, دنیا و جم را و قیصر و خاقان را

Pp. 34, coll. 2, ll. 14; Nastaʿlîḳ mixed with neat Shikasta; size, 9¼ × 5½ in.

2547. Ms. Ind. Inst. Pers. 111

Rubâʿîyât of ʿUmar Khayyâm.

Beg. p. 1, گر گوهر طاعتت نسفتم هرگز

Copied at Maḥmûdâbâd, 24 Rabîʿ I, A.H. 1179 = 10 Sept. A.D. 1765; the scribe's name is erased.

Pp. 125, 5 *rubâʿîs* to a page; Nastaʿlîḳ; badly worm-eaten; size, 9¼ × 5 in.

2548. Ms. Whinfield 33

The same. This ms., in Edward Fitzgerald's own handwriting, was copied from one made by E. B. Cowell from Ms. Ouseley 140 (no. 525 above), and collated with a ms. of the Asiatic Society of Bengal (*Sprenger, Catal.*, p. 464).

The *rubâʿîs* begin on f. 3ª and are preceded on ff. 1–2 by some notes by Fitzgerald on the life of ʿUmar, with quotations from the *Âtashkada* and from the preface of the Calcutta ms.

The paper is watermarked 1856.

Ff. 22, ll. 20; European hand; size, 8⅝ × 5½ in.

2549. Ms. Pers. d. 51

Kullîyât i Sanâʾî. See above, nos. 528 37, &c. This ms. differs from no. 537 in having the minor poems arranged under each heading alphabetically instead of at random.

Beg. on f. 1ᵇ which contains the first fourteen lines of the *ḳaṣîda* starting ای در مشتاقان از شوق تو بستانها (this is the second *ḳaṣîda* in no. 537, f. 11ª). After this there are missing seven folios (to judge from the Arabic foliation) and on the next page, f. 9ª, there begins a *ḳaṣîda* starting ای سنائی گر ز لطف حق جوی سنا

From here to f. 113ᵇ are *ḳaṣîdas* arranged alphabetically. Some have short headings explaining the occasion of their composition. In particular, the one on f. 92ᵇ, beg. تا سرا پرده زد بعلیین, is preceded by a long preface, (ff. 91ᵇ–92ᵇ) containing two letters written by Sanâʾî to the vezier Abû al-Ḳâsim al-Nâṣir b. al-Ḥasan b. ʿAlî.

On f. 114ª, *ḳaṣîdas* mixed with *ghazals*, the first starting

در ده پسرا می مروق را

On f. 145ᵇ, *tarkîbs* and *tarjîʿs*, beg.

آتش عشق بتی برد ابروی دین ما

On f. 158ª, the *marthîyas* arranged in subsections of *ḳaṣîdas*, *muḳaṭṭaʿât* (f. 162ª) and *rubâʿîs* (f. 163ª). The first is on Khwâja Masʿûd Kabandî, beg.

گرد ناکه گبند بسیار سال عمر خوار

On f. 164ᵇ, *muḳaṭṭaʿât*, beg.

ای که اطفال بلهواره درون از سیمت

On f. 170ᵇ, *ghazals*, beg.

مرد بی حاصل نباید یار با تحصیل را

On f. 243ª, ᵇ, the *fards*, beg.

از کلرخان ببوسه قناعت کن ای حکیم

On ff. 244ᵇ–63ª, *rubâʿîs*, beg.

درد از طرب شکفته باغیست مرا

Next comes the *Ḥadîḳat al-ḥaḳîḳat*. On f. 264ᵇ the preface with versified list of contents (see no. 530 above), on f. 269ª Sanâʾî's preface, with the title *âghâz i khuṭba u iʿtidhâr i ʿajz i khwîsh* (this contains many variant readings from no. 530). The poem starts in the usual way on f. 274ᵇ; *bâb* 2, f. 345ª; [3 not marked]; 4, f. 355ᵇ; 5, f. 374ª; 6, f. 376ª; 7, f. 378ᵇ; 8, f. 397ª; 9, f. 402ª; 10, f. 413ᵇ. The lines giving the date of composition have here '535', as in *EIO* 534.

On f. 466ᵇ, the *mathnawî* entitled *Sair al-ʿibâd ilâ al-maʿâd*, beg. as usual.

On f. 482ᵇ, another *mathnawî*, without title, but seemingly identical with the *Kârnâma* mentioned in *EIO* 914, as appears from its beginning, ویحک ای نقشبند بی خامه

Ff. 493–4 are blank except for a bookseller's note on the first, giving the price as 12 tumans, and on the second a note stating that the total number of verses is 21,237.

Dated 29 Rabîʿ I, A.H. 1007 = 13 October A.D. 1598.

Purchased 1923.

Actual number of ff. 487, ll. 25; Naskh, with some of the rubrics in Nastaʿlîḳ; slightly damp-stained; size, 10⅜ × 6¼ in.

2550. Ms. Whinfield 83

Ḥadîḳat al-ḥaḳîḳat by Sanâʾî. No preface is found in this copy. Beg. as usual, f. 1ᵇ; *bâb* 2, f. 44ᵇ; 3, f. 52ª; 4, f. 90ᵇ; 5, f. 97ᵇ; 6, f. 118ª; 7, f. 138ᵇ; from here onwards a large number of rubrics are missing, but a comparison with other copies shows that *bâb* 8 begins f. 157ᵇ; 9, f. 202ª; 10, f. 223ᵇ. The copy is incomplete, lacking about eighty lines at the end, and the last verse extant is *jây i ân hast u rish zi gham talaf ast*, &c.

Ff. 230, 2 centre columns of 12 ll. and a margin-column; Nastaʿlîḳ; decorated heading f. 1ᵇ and gilding on ff. 1ᵇ, 2ª; a little worm-eaten towards the end; size, 5⅞ × 3⅝ in.

2551. Ms. Ind. Inst. Pers. 43

The same. Beg. as usual, f. 1[b].

Copied at Gujrat, but the date has been cut away; probably late 18th century.

Ff. 328, coll. 2, ll. 17; Nasta'lîḳ; some worm-holes, specially in the margin; size, 10⅝ × 5 in.

2552. Ms. Whinfield 24

Sharḥ al-ḥadîḳat, the same work with the commentary by 'Abd al-Laṭîf b. 'Abdallah al-'Abbâsî, which is, according to *EIO* 923 (f. 11[a]), an abridgement of a larger commentary entitled *Laṭâ'if al-ḥadâ'iḳ*. See *EIO* 923–4; *IVASB* 445; *IVC* 192, &c.

On f. 1[b], Sanâ'î's preface; the editor's preface and other items mentioned in *EIO* 923 are lacking here. On f. 8[b] commences *Bâb* 1 of the poem, and the commentary beg. قول امام جعفر است; *bâb* 2 on f. 95[a]; 3, f. 185[a]; 4, f. 204[a]; 5, f. 209[b]; 6, f. 223[b]; 7, f. 261[a]; 8, f. 273[a]; 9, f. 278[a]; 10, f. 308[a].

As in the India Office ms. the line giving the date runs *pânṣad u sî u ćâr rafta zi 'âm pânṣad u sî u panj gasht tamâm*, with in the margin *bîst u ćâr, bîst u panj*.

The letter to Sulṭân Bahrâmshâh (the so-called *fatwâ*), on f. 421[b], beg. *în faṣlî ast ki bar sulṭân i a'ẓam*, &c.

Copied A.H. 1093 = A.D. 1682.

Ff. 422, coll. 2, ll. 21; Nasta'lîḳ; decorated heading f. 1[b]; f. 422[b] is partly defaced; size, 9 × 5⅛ in.

2553. Ms. Pers. d. 54

Dîwân i ḥaḍrat 'Abd al-Ḳâdir, lyrical poems ascribed (but see *Rieu* ii. 696[a]) to Muḥyî al-Dîn 'Abd al-Ḳâdir al-Jîlânî. See also *EIO* 930.

Ghazals on f. 5[b], in alphabetical order. The first line is smudged and only the end is clear, *bâ khalḳ i ma'nâ bâ Khudâ*.

A *mukhammas* on f. 393[b], beg.

غافل منشين جمله عزيزان همه رفتند

Tarjî'bands on f. 394[b], beg.

چه حريف است حريف مجلس ما

Tarkîbbands on f. 397[a], beg. اندر دل خاك جان دميدند

Rubâ'îs on f. 400[a], beg. چنان از درد تو مينالم

Copied by Mîr Ṣadr al-Dîn, A.H. 1252 = A.D. 1836.

On f. 402[b] are invocations to Shaikh 'Abd al-Ḳâdir, in the same hand as the main part of the ms. On ff. 1[a], 3[a]–4[b], 403[a, b] there are verses in different hands, those on f. 403[a] being headed Muḥyî al-Dîn, the others without ascription. On f. 403[a] appears the date A.H. 1257 = A.D. 1841.

Purchased 1923.

Ff. 403, coll. 2, ll. 13; Nasta'lîḳ; crude decoration on ff. 5[a, b]; size, 10⅜ × 6¼ in.

2554. Ms. Pers. d. 92

Dîwân i Khâḳânî. See above, nos. 561–73, &c.

Ḳaṣîdas on f. 1[b], beg.

دل من پير تعليمست و من طفل زبان دانش

This series ends on f. 151[b] with the usual م sign, but is followed by a further series of *ḳaṣîdas*, beg. f. 152[a]

ضماندار سلامت شد دلمن [دل من = *sic*,]

Ḳiṭ'as on f. 174[b], beg. همه كارم ز دور آسمانى

Ghazals on f. 224[b], beg.

بزبان حربت اى جان بنواز جان مارا

Rubâ'îs on f. 276[b], beg.

دل خاص تو و من تن تنها اينجا

Many leaves have been partly damaged and subsequently patched, missing portions of lines being added by a second hand. The whole of ff. 152–73 is in this second hand, which has given on f. 173[b] the date as 29 Rajab سنه ٣٤ مطابق سنه ١٠٠; this somewhat puzzling equation I presume to mean A.H. 1100 (though according to the usual reckoning this was the 33rd year of 'Âlamgîr's reign, not the 34th) = 19 May A.D. 1689. The earlier portion of the ms. is not dated but is in a fine 16th-century hand.

Formerly the property of Richard Strachey of Ashley Grove, whose bookplate it bears. Purchased 1947.

Ff. 286, 2 coll. and margin column, ll. 19; Nasta'lîḳ; decoration on ff. 1[b], 174[b], 224[b]; size, 10½ × 6¾ in.

2555. Ms. Pers. d. 49

Tuḥfat al-'Irâḳain by Khâḳânî. See above, nos. 560, 574–9, &c.

No preface is found in this copy; the poem itself begins as usual on f. 1[b].

A modern copy, but beautifully written, by Muḥammad 'Alî al-Ḥusainî, known as Wajdî, Shîrâzî, A.H. 1284 = A.D. 1867.

Purchased 1923.

Ff. i + 112, coll. 2, ll. 15; Nasta'lîḳ; decorated heading on f. 1[b]; size, 9⅜ × 6⅛ in.

2556. Ms. Ind. Inst. Pers. 69

1. **Lailâ Majnûn** of Niẓâmî. See above, nos. 585–96. Beg. as usual on f. 1[b], end on f. 56[b]; f. 57[a] is blank.
2. **Sharafnâma**, which title here indicates the *second* part of the *Iskandarnâma*, as is shown by the beg., f. 57[b], خرد هر كجا كنجى آمد پديد. Cf. no. 596 above, where the *first* part is given the title *Iḳbâlnâma*.

Undated, but probably old.

Donor, Mrs. Hennell.

Ff. 100, coll. 4, ll. 21; Nasta'lîḳ; decoration on ff. 1[b], 57[b]; size, 9⅝ × 6¼ in.

2557. Ms. Whinfield 69

Khusrau Shîrîn by the same author.

Beg. as usual, f. 1b.

Copied 10 Ṣafar A.H. 1014 = 27 June A.D. 1605.

Ff. 117, coll. 2, ll. 15, with margin column of ll. 26; Nasta'lîḳ; decorated heading, f. 1b; size, 7⅛ × 3½ in.

2558. Ms. Whinfield 70

Lailâ Majnûn by the same author.

Beg. as usual, f. 1b.

Copied by Ya'ḳûb, 1 Muḥarram, A.H. 1014 = 19 May A.D. 1605.

Ff. 77; otherwise uniform with no. 2557.

2559. Ms. Whinfield 71

Haft paikar by the same author.

Beg. as usual, f. 1b.

No colophon, but contemporary with nos. 2557–8, apparently in the hand of the same Ya'ḳûb.

Ff. 86; otherwise uniform with nos. 2557–8.

2560. Ms. Pers. d. 56

The same.

Beg. as usual, f. 2b. End on f. 80a. On f. 80b is a Shikasta note containing a prescription for improving the memory. F. 81 is a loose sheet which has been pasted in, containing eight verses in a later Shikasta hand.

Undated.

Donor, Major G. V. Dreyer (1925).

Ff. 81, coll. 2, ll. 17, with margin column of ll. 28; Nasta'lîḳ; decorated heading, f. 2b; size, 8⅞ × 5½ in.

2561. Ms. Pers. f. 11

The same. This ms. contains, however, only the latter portion of the poem, from the account of Bahrâm's sojourn in the seven domes to the end. The colophon indeed speaks of the ms. as *Kitâb i haft gunbad*.

The beg. on f. 1b corresponds to l. 2 on p. 120 of Vahid Dastgirdi's edition of the poem (Tehran 1315).

This copy was executed by Sayyid Shujâ' al-Dîn al-Ḥusainî Ḳazwînî for a distinguished patron (referred to as *nawwâb* and *shahzâda*) named Sulṭân Badî' al-Zamân Mîrzâ son of al-Zakî 'Alî Taḳî Mîrzâ, and completed 12 Dhulḥijja, A.H. 1247 = 13 May A.D. 1832.

Donors, R. G. and T. G. Gayer-Anderson (1943).

Ff. 115, coll. 2, ll. 14; Shikasta; headings in gold; coloured panel on f. 1b and full-page decoration on ff. 1b, 2a; size, 6⅝ × 4¼ in.

2562. Ms. Whinfield 61

Iskandar-nâma i barrî or **Sharaf-nâma**, i. e. the first part of Niẓâmî's *Iskandar-nâma*.

Beg. as usual, f. 1b.

Copied by Aḥmad Allah, 25 Muḥarram, A.H. 1230 = 7 Jan. A.D. 1815. On the first and last pages the stamp of William H. Morley.

Ff. 125, coll. 2, ll. 15 and margin column of ll. 26; Nasta'lîḳ; decorated frontispiece; lacquered binding with doublures, but badly damaged; size, 8⅛ × 4½ in.

2563. Ms. Ind. Inst. Pers. 89 (ff. 153–76)

Selections from the *first* part of the **Iskandar-nâma**.

Beg. as usual, f. 153b.

End on f. 176b with the line

سپاس خدا کن که بر ما سپاس
نکوید ثنا مرد ایزد شناس

in the section headed *jawâb-nâma i Dârâ az Iskandar* (on p. 100 of the edition Lucknow, 1282/1865).

Date about A.D. 1804 (cf. no. 2437 above).

Donor, Sir M. Monier-Williams.

Ff. 153–76, coll. 2, ll. 13; Nasta'lîḳ; size, 7⅞ × 5 in.

III. 'Aṭṭâr, Rûmî, Majd i Hamgar, and Sa'dî

2564. Ms. Pers. d. 71

Three *mathnawîs* of 'Aṭṭâr. See above, nos. 622–6, 628–31, &c.

1. **Ilâhî nâma**, in centre columns. Some leaves (probably about eight) are missing at the beginning, and the first extant line, on f. 2a, is

از آن در فقر بودش آرمیدن

The following is the correct order of the leaves: ff. 2–7, [lacuna of one leaf], 1, 56–61, [lacuna of one leaf], 8–31, [lacuna of about 16 leaves], 32–55, 62–79, 81, 80, 83, 82, 84–94, 96, 97, 95, 100, 98, 99, 101–end.

Dated end of Sha'bân, A.H. 874 = Mar. A.D. 1470.

2. **Manṭiḳ al-ṭair**, in margin of ff. 1–137a. The first remaining line of this is l. 218 of Garcin de Tassy's edition (Paris, 1857). The other lacunae mentioned above have caused the loss of the following lines of the edition: 390–418, 619–45, 1355–823. The *ḥikâyât* which constitute ll. 4477–647 of the edition are in this ms. found before the *khâtimat al-kitâb*, instead of after it as in the edition.

3. **Waṣlat-nâma**, in margin of ff. 137b–91a. The attribution of this to 'Aṭṭâr is, however, considered incorrect by H. M. Sherani (*Works of Attar*, Aurangabad, 1927).

Dated 16 Ramaḍân, A.H. 874 = 19 Mar. A.D. 1470.

Purchased 1936.

Ff. 213, coll. 2, ll. 15, and margin column of ll. 30; Nasta'lîḳ; size, 9½ × 6⅝ in.

2565. Ms. Whinfield 67

Manṭiḳ al-ṭair of ʿAṭṭâr, incomplete at beginning and end.

The text has been collated by Whinfield with that of Garcin de Tassy's edition and the lines numbered to accord with that. The copy begins on f. 1^a with l. 242 of the edition, and ends with l. 4202; between ff. 3 and 4, ll. 323 593 are lacking. From f. 84^b the text proceeds straight to f. 85^b, while f. 85^a contains only scribbling.

Undated.

Ff. 162, ll. 13; Nastaʿlîḳ; size, $7\frac{1}{4} \times 4\frac{1}{4}$ in.

2566. Ms. Ind. Inst. Pers. 47

Maṣîbat-nâma of ʿAṭṭâr.

Beg. as usual, f. 1^b. Ff. 17 and 24 should be transposed.

Copied by Mîr Abû al-Ḥasan . . . [something defaced] . . . al-Riḍawî, known as Mîr Kalan, 16 Jumâdâ II, A.H. 1177 = 22 Dec. A.D. 1763.

Donor, Mrs. Hennell.

Ff. 439, ll. 9; Nastaʿlîḳ; rather worm-eaten in parts; size, $10 \times 5\frac{7}{8}$ in.

2567. Ms. Bruce 49

Tadhkirat al-auliyâ' of ʿAṭṭâr.

This fine old copy lacks a few leaves at the beginning, and starts abruptly on f. 2^a with the words بشفاعت وزارى بر آمدى اين حال كه ترا پيش آمد از كسى است in the notice of Ḥasan Baṣrî. This passage corresponds roughly with p. 26, l. 5 of R. A. Nicholson's edition (Leiden, 1905), but the text differs considerably just here. F. 1^b contains a florid preface written by a later hand. This copy must have contained originally seventy-two biographies, like *EIO* 1051 (part 1). The notice of Mâlik Dînâr (properly no. 4) is on f. 11^a; 5. Muḥammad i Wâsiʿ, f. 15^b; 6. Ḥabîb i ʿAjamî, f. 16^b; 7. Abû Ḥâzim Makkî, f. 20^a; 8. ʿAtabah b. al-Ghulâm, f. 20^b; 9. Râbiʿah al-ʿAdâwîyah, f. 21^b; 10. Fuḍail i ʿIyâḍ, f. 29^b; 11. Ibrâhîm Adham, f. 34^a; 12. Bishr Ḥâfî, f. 43^b; 13. Dhû al-Nûn Miṣrî, f. 48^a; 14. Bâyazîd Bisṭâmî, f. 59^b; 15. ʿAbdallah i Mubârak, f. 89^b; 16. Sufyân Thaurî, f. 92^b; 17. Shaḳîḳ Balkhî, f. 96^b; 18. Abû Ḥanîfa, f. 99^b; 19. Shâfiʿî, f. 103^b; 20. Aḥmad i Ḥanbal, f. 106^a; 21. Dâ'ûd Tâ'î, f. 109^a; 22. Ḥârith Muḥâsibî, f. 112^a; 23. Sulaimân Dârânî [*sic*], f. 114^b; 24. Muḥammad Simâk, f. 119^a; 25. Muḥammad b. Aslam al-Ṭûsî, f. 119^b; 26. Aḥmad Ḥarb [*sic*], f. 121^a; 27. Ḥâtim i Aṣamm, f. 123^b; 28. Sahl b. ʿAbdallah al-Tustarî, f. 127^b; 29. Maʿrûf Karkhî, f. 137^b; 30. Sarî Saḳaṭî, f. 140^b; 31. Fatḥ Mauṣilî, f. 145^b; 32. Aḥmad Ḥawârî, f. 146^b; 33. Aḥmad Khiḍrawaih, f. 147^b; 34. Abû Turâb Nakhshabî, f. 151^a; 35. Yaḥyâ Maʿâdh Râzî, f. 159^b; 36. Shâh Shujâʿ Kirmânî, f. 161^b; 37. Yûsuf b. al-Ḥusain, f. 164^a; 38. Abû Ḥafṣ Ḥaddâd, f. 168^b; 39. Ḥamdûn Ḳaṣṣâr, f. 174^b; 40. Manṣûr i ʿAmmâr, f. 176^b; 41. Aḥmad i ʿÂṣim, f. 178^b; 42. ʿAbdallah Khubaiḳ, f. 180^a; 43. Junaid Baghdâdî, f. 181^a; 44. ʿAmr i ʿUthmân Makkî, f. 199^b; 45. Abû Saʿîd حرار, f. 201^b; 46. Abû al-Ḥusain Nûrî, f. 205^a; 47. ʿUthmân Ḥîrî [*sic*], f. 211^a; 48. Muḥammad Ruwaim, f. 215^b; 49. Ibn ʿAṭṭâr, f. 217^a; 50. Abû ʿAbdallah al-Jallâ, f. 221^b; 51. Ibrâhîm Raḳḳî, f. 222^b; 52. Yûsuf i Asbâṭ, f. 223^a; 53. Abû Yaʿḳûb Isḥâḳ al-Nahrjûrî, f. 225^a; 54. Samnûn Muḥibb, f. 226^b; 55. Abû Muḥammad Murtaʿish, f. 228^b; 56. Muḥammad b. Faḍl, f. 229^b; 57. Abû al-Ḥusain Bûshanjî, f. 230^b; 58. Muḥammad b. ʿAlî al-Tirmidhî, f. 231^b; 59. Abû Bakr Warrâḳ, f. 236^a; 60. ʿAbdallah Manâzil, f. 238^b; 61. ʿAlî Sahl Khurâsânî, f. 240^a; 62. Khair i Nassâj, f. 241^a; 63. Abû al-Khair Aḳtaʿ, f. 242^b; 64. Abû Ḥamza Khurâsânî, f. 243^a; 65. Aḥmad Masrûḳ, f. 244^a; 66. ʿAbdallah Rauʿadî, f. 245^a; 67. ʿAbdallah Maghribî, f. 246^a; 68. Abû ʿAlî Jurjânî, f. 247^a; 69. Abû Bakr Kattânî, f. 247^b; 70. Abû ʿAbdallah Muḥammad al-Khafîf, f. 250^b; 71. Abû Muḥammad حريرى, f. 255^a; 72. Ḥusain Manṣûr Ḥallâj, f. 256^b.

Copied by Muḥammad b. Khusrau الريرى, middle of Rabîʿ II, A.H. 691 = Apr. A.D. 1292. An owner's note on f. 262^b records the purchase of the volume in A.H. 788 = A.D. 1386 by Yûsuf b. al-Ḥâjj Aḥmad from Saʿd al-Dîn al-Kâtib al-Shîrâzî; another, unsigned, its purchase in A.H. 932 = A.D. 1526.

Ff. 262, ll. 19; Naskh; size, $9\frac{1}{2} \times 6\frac{3}{8}$ in.

2568. Ms. Pers. d. 70

The same.

The arrangement of this copy closely resembles that of *EIO* 1052, and it contains only seventy notices. Beg. as usual, f. 1^b; index, f. 4^b. Biographical notices as follows, the headings being as in the previously described copy except where otherwise indicated:

1. Jaʿfar Ṣâdiḳ, f. 5^a; 2. Uwais Ḳarnî, f. 7^b; 3. Ḥasan Baṣrî, f. 12^a; 4. f. 21^b; 5. f. 25^a; 6. f. 25^b; 7. f. 29^a; 8. f. 30^a; 9. f. 30^b; 10. f. 39^a; 11. f. 45^b; 12. f. 56^b; 13. f. 61^a; 14. f. 71^a; 15. f. 93^a; 16. f. 98^a; 17. f. 102^a; 18. f. 105^a; 19. f. 108^b; 20. f. 111^a; 21. f. 113^b; 22. f. 116^b; 23. f. 118^b; 24. f. 122^b; 25. f. 123^a; 26. f. 124^b; 27. f. 127^a; 28. Sahl ʿAbdallah Tustarî (in the margin, Abû Muḥammad Sahl b. ʿAbdallah), f. 131^a; 29. f. 139^b; 30. f. 142^b; 31. f. 147^a; 32. Aḥmad Khwârî [*sic*], f. 148^a; 33. f. 149^a; 34. Abû Turâb Yaḥyâ, f. 152^b; 35. f. 154^b; 36. f. 161^a; 37. f. 162^b; 38. f. 166^a; 39. f. 170^b; 40. f. 172^b; 41. Aḥmad b. ʿÂṣim, f. 174^a; 42. f. 175^b; 43. f. 176^a; 44. ʿUmar b. ʿUthmân, f. 192^b; 45. Abû Saʿîd Kharrâz, f. 194^a; 46. f. 197^a; 47. Abû ʿUthmân Ḥîrî, f. 201^b; 48. Abû ʿAbdallah al-Jallâ, f. 205^a; 49. Abû Muḥammad Ruwaim, f. 206^a; 50. Ibn ʿAṭṭâr, f. 207^a; 51. Ibrâhîm i Dâ'ûd Raḳḳî, f. 211^a; 52. f. 211^b; 53. f. 213^a; 54. f. 214^a; 55. f. 215^b; 56. Abû ʿAbdallah Muḥammad i Faḍl, f. 216^b; 57. f. 217^b; 58. Muḥammad ʿAlî Tirmidhî, f. 218^b; 59. f. 222^b; 60. f. 225^a; 61. ʿAlî Sahl Ṣûfî, f. 226^a; 62. f. 226^b; [63 is lacking]; 64. f. 228^a; 65. f. 228^b; [66 is lacking]; 67. f. 229^b; 68. f. 230^b; 69.

f. 231^b; 70. Abû ʿAbdallah Khafîf, f. 233^b; 71. f. 237^a; 72. f. 238^b.

Copied by Ismâʿîl b. Ibrâhîm b. ʿAbd al-ʿAzîz A.H. 695 = A.D. 1296.

In various places are marginal notes in a small Turkish hand. On ff. 65^b, 119^a, 204^a small lacunae of one to two lines have been supplied by another later hand. On f. 136^b is a similar lacuna which has not been filled in. Among the usual owners' notes on f. 1^a is one dated Ramaḍân, A.H. 731 = A.D. 1331 by ʿAlî b. Saif al-Dîn Muḥammad b. ʿAbdallah al-Ghawwâṣ al-Tustarî.

Purchased 1936.

Ff. 244, ll. 27; Naskh; size, $9\frac{7}{8}\times6\frac{1}{2}$ in.

2569. Ms. Whinfield 49

The same. This copy, however, includes the second part and in other respects also resembles *EIO* 1051. In the colophon (f. 606^b) the author is called Muḥammad b. Abû Saʿîd.

Beg. f. 1^b. Index (of the first part only, as far as Ḥallâj, no. 72), ff. 7^b–9^a. Notices, as in no. 2568 except where otherwise indicated:

1. f. 9^a; 2. f. 14^a; 3. f. 21^b; 4. f. 36^b; 5. f. 42^a; 6. f. 43^a; 7. f. 48^a; 8. f. 49^a; 9. f. 50^b; 10. f. 62^b; 11. f. 71^a; 12. f. 87^a; 13. f. 93^a; 14. f. 109^a; 15. f. 145^a; 16. f. 152^b; 17. f. 159^a; 18. f. 164^a; 19. f. 169^b; 20. f. 174^a; 21. f. 178^b; 22. f. 183^a; 23. Abû Sulaimân Dârânî, f. 186^b; 24. f. 192^a; 25. f. 192^b; 26. f. 194^b; 27. f. 197^b; 28. f. 203^a; 29. f. 216^a; 30. f. 220^a; 31. f. 227^b; 32. Aḥmad Ḥawârî, f. 229^a; 33. f. 230^b; 34. Abû Turâb Nakhshabî, f. 236^a; 35. f. 239^a; 36. f. 249^a; 37. f. 252^a; 38. f. 257^a; 39. f. 264^b; 40. f. 267^b; 41. f. 270^a; 42. ʿAbdallah Khanîḳ, f. 272^a; 43. f. 273^a; 44. f. 299^a; 45. f. 301^b; 46. f. 306^a; 47. f. 314^a; 48. Abû ʿAbdallah b. al-Jallâ, f. 320^b; 49. f. 322^a; 50. f. 324^b; 51. f. 331^b; 52. f. 332^b; 53. f. 335^a; 54. f. 337^b; 55. f. 340^b; 56. f. 343^a; 57. Abû al-Ḥasan Bûshanjî, f. 345^a; 58. Muḥammad Ḥakîm Tirmidhî, f. 346^b; 59. f. 354^b; 60. f. 359^b; 61. ʿAlî Sahl Siyâhânî, f. 361^b; 62. f. 362^b; 63. Abû al-Khair Aḳṭaʿ, f. 364^b; 64. f. 366^a; 65. f. 367^b; 66. ʿAbdallah Aḥmad Maghribî, f. 369^a; 67. Abû ʿAbdallah Turûʿnadî [*sic*], f. 370^b; 68. f. 371^b; 69. f. 373^a; 70. Abû ʿAbdallah Muḥammad b. al-Khafîf, f. 377^b; 71. Abû Muḥammad Jarîrî, f. 385^a; 72. f. 388^a; 73. Ibrâhîm Khawwâṣ, f. 399^b; 74. Ibrâhîm Shaibânî, f. 407^a; 75. Abû Bakr Ṭimistânî, f. 409^a; 76. Abû Ḥamza Baghdâdî, f. 410^b; 77. Abû ʿAmr Najîd, f. 413^a; 78. Mimshâd Dînawarî, f. 414^b; 79. Abû al-Ḥasan ʿAlî al-Ṣâʾigh, f. 417^a; 80. Abû Bakr Wâsiṭî, f. 417^b; 81. Abû Bakr Shiblî, f. 430^b; 82. Bû ʿAlî Thaḳafî, f. 449^b; 83. Jaʿfar Khuldî, f. 451^a; 84. ʿAlî Rûdbârî, f. 453^a; 85. Abû al-Ḥasan Ḥaṣîrî, f. 455^b; 86. Abû Isḥâḳ Shahryârî, f. 458^a; 87. Abû al ʿAbbâs Shahryârî, f. 460^a; 88. Bû ʿUthmân Maghribî, f. 461^b; 89. Abû al-Ḳâsim Naṣrâbâdî, f. 467^a; 90. Abû Naṣr Sarrâj, f. 473^b; 91. Bû al-ʿAbbâs Nahâwandî, f. 475^a; 92. Bû al-ʿAbbâs Ḳaṣṣâb, f. 477^a; 93. Bû al-Faḍl Ḥasan, f. 480^a; 94. Bû ʿAlî Daḳḳâḳ, f. 482^a; 95. Abû al-Ḥasan Kharaḳânî, f. 498^a; 96. Bû Saʿîd b. Bû al-Khair, f. 549^a. No division is marked between the two parts.

The ms. proper ends on f. 606, and is dated Friday, 24 Shaʿbân, A.H. 987 = 16 Oct. A.D. 1579. There are numerous marginal notes throughout in various hands. Ff. 607–8 contain only owners' notes.

Ff. 608, ll. 17; Naskh; decorated heading, f. 1^b; size, $8\frac{1}{8}\times5\frac{3}{8}$ in.

2570. Ms. Pers. e. 32 (ff. 1–472)

The same.

Beg. f. 1^b. Index, f. 6^a, enumerating 96 *bâbs*; but the copy breaks off abruptly in the middle of no. 81. The first seventy notices are, with some minor variations in the forms of names, the same as those in no. 2568 above. After this come: 71. Abû Bakr Wâsiṭî, f. 385^b; 72. Abû ʿAmr Najil [*sic*], f. 398^b; 73. Jaʿfar Jaldî [*sic*], f. 400^a; 74. Abû al-Khair Aḳṭaʿ, f. 402^a; 75. Abû ʿAbdallah Muḥammad b. Ḥasan al-Tarûghandî, f. 403^a; 76. Abû Isḥâḳ Ibrâhîm b. Shahryâr Kâzarûnî, f. 403^b; 77. Abû al-Ḥasan Kharakânî, f. 413^b; 78. Abû Bakr Shiblî, f. 450^b; 79. Abû Naṣr Sarrâj, f. 464^a; 80. Abû al-ʿAbbâs Ḳaṣṣâb, f. 465^b; 81. Abû Isḥâḳ Ibrâhîm b. Aḥmad al-Khawwâṣ, f. 468^b.

Not dated, but probably late 19th century (cf. no. 2667 below).

Purchased 1904.

Ff. 1–472, ll. 17; Nastaʿlîḳ; size, $8\frac{5}{8}\times6\frac{3}{4}$ in.

2571. Ms. Pers. e. 71 (ff. 2–313)

A mystical *mathnawî* in the *ramal* metre, lacking both beginning and end. Two owners' notes on f. 2^a attribute it to Farîd al-Dîn ʿAṭṭâr, one calling it *Khazâʾin al-asrâr*, the other *Asrâr-nâma*. The latter identification is evidently incorrect, since ʿAṭṭâr's well-known *Asrâr-nâma* is in the metre *hazaj*. As for *Khazâʾin al-asrâr*, no such title is recorded among the extant *mathnawîs* of ʿAṭṭâr; but since he is said to have written 40 *mathnawîs* of which only 25 have hitherto been known, this could perhaps be one of the lost ones. The poem is not identical with any of the *mathnawîs* contained in the Bodleian mss. of ʿAṭṭâr's *kulliyât*.

Ff. 2^b–4^a are occupied with a prose preface, beg. فالوحدت لمن وحدت ذاته بالذات, which contributes nothing to the problem of authorship. The beginning of the poem is lacking, but the first subheading is, on f. 6^a, *dar bayân i tajallâ dâdan i Khudây i taʿâlâ bar dil i ahl Allah az ghaib wal-shahâdat.*

Undated, but in appearance 16th century.

Purchased 1939.

Ff. 2–313, coll. 2, ll. 19; Nastaʿlîḳ; ff. 4 and 313 are damaged at the top; size, $8\frac{1}{4}\times5\frac{1}{2}$ in.

2572. Ms. Whinfield 15

Mathnawî of Jalâl al-Dîn Rûmî. See above, nos. 646–60, &c. This copy, like no. 650, has all the prefaces *except* that of the first book.

Book 1, f. 1ᵇ, is dated 9 Rabîʿ I, A.H. 1086; book 2, f. 66ᵃ, 10 Jumâdâ I, A.H. 1086; book 3, f. 124ᵃ, 1 Shaʿbân, A.H. 1086; book 4, f. 197ᵇ, 24 Ramaḍân, A.H. 1086; book 5, f. 256ᵇ, 15 Dhulkaʿda, A.H. 1086; book 6, f. 324ᵇ, 13 Muḥarram, A.H. 1087. These dates extend from 3 June A.D. 1675 to 28 Mar. A.D. 1676. Copyist, ʿAbd al-Rasûl b. ʿAbd al-Shakûr al-Hânsawî.

Ff. i + 400, coll. 4, ll. 29; Nastaʿlîḳ; size, $10\frac{3}{8} \times 6\frac{1}{2}$ in.

2573. Ms. Pers. f. 9 (ff. 1–75)

A brief epitome of the same work, preceded and followed by some verses apparently due to the editor.

Beg. f. 1ᵇ, ای خدا ای فضل تو حاجت روا
با تو یاد هیچکس نبود روا

Then follow sections *dar bayân i tauḥîd* and the like, ending with *dar waṣf i Mathnawî i maʿnawî*. The selections from the *Mathnawî* itself begin on f. 9ᵇ with the first line of the first book; the selections from book 2 begin f. 20ᵇ; 3, f. 27ᵃ; 4, f. 42ᵇ; 5, f. 47ᵇ; 6, f. 55ᵇ. The *Mathnawî* selections are followed on f. 73ᵇ by a *tarjîʿband* beg. منت ایزد را که بی درس و سبق
ریخت طبعم بس [read پس] گهرها در طبق
which seems to be due to the editor, since it is headed *jâmiʿ i în abyât i muntakhab az Mathnawî i maʿnawî mî-farmâyad*.

Undated.

Donors, R. G. and T. G. Gayer-Anderson (1943).

Ff. 1–75, coll. 2, ll. 15; exquisite Shikasta; decoration on ff. 1ᵇ, 2ᵃ; size, $5\frac{5}{8} \times 3$ in.

2574. Ms. Whinfield 23

Laṭâ'if al-lughât, glossary to the *Mathnawî*, sometimes called *Farhang i Mathnawî*, compiled by ʿAbd al-Laṭîf b. ʿAbdallah al-ʿAbbâsî with the collaboration of his pupil Ibrâhîm Dihlawî. See *EIO* 1091–7; *IVASB* 500–4; *Bankipore* 75; *Blochet* 1378–9; *Etessami* 479, &c.

Beg. f. 1ᵇ.

Copied 3 Rabîʿ II, 45th year of the reign [of Aurangzîb] = A.H. 1103 = 24 Dec. A.D. 1691.

Ff. i + 228, ll. 21–24; Nastaʿlîḳ; stained throughout, the first few pages so badly as to be practically illegible; worm-eaten; size, $9\frac{3}{8} \times 5\frac{1}{4}$ in.

2575. Ms. Whinfield 18

Ḥall i Mathnawî, a commentary on the *first* and *sixth* books of the *Mathnawî*, composed in A.H. 1104 by Afḍal Ilâhâbâdî. See above, no. 671; *Bankipore* 78, &c.

Beg. as usual, f. 1ᵇ. The commentary on book 6 begins on f. 124ᵃ (which has been bound upside down); all the rubrics are lacking from here onwards.

Copied at Delhi by جهبین خانجیو (?), A.H. 1148 = A.D. 1735. Some scattered verses and owners' notes on ff. iv, v.

Ff. v + 169, ll. 19–22; Nastaʿlîḳ; size, $10 \times 5\frac{5}{8}$ in.

2576. Ms. Whinfield 38

An anonymous and incomplete commentary on the *second* book of the *Mathnawî*, going as far as Rûmî's words *guft bar* [our ms. *dar*] *ćasmam zi ẓulmat hast dâgh* (l. 3089 in R. A. Nicholson's edition, Gibb Memorial, new series, iv, 1925).

It seems to be an autograph of the author's first rough draft, containing numerous erasures and blank spaces. The latter have afforded an opportunity to a forger who has tried to disguise the ms. as a commentary on the *fourth* and *fifth* books of the *Mathnawî*: the word *duwwum* at the beginning of the preface has been pasted over with a piece of paper bearing the word *ćahârum*; on f. 128ᵇ, in a blank space after l. 1313 of the text, he has added *tammat tamâm shud sharḥ i daftar i ćahârum*, followed by the date 1 Rajab A.H. 11.5 (?), then *âghâz i daftar i panjum*; on the last blank page he has added *tammat tamâm daftar i panjum sana* 1010. Both these dates are certainly false; the ms. is most probably late 18th century. A note dated A.H. 1275, pasted on to the front cover, attributes the authorship to Fatḥkhân Hindî (or Sindî); but this name seems to be derived from f. 1ᵃ, where it is found immediately under an erasure and followed by the formula *sallamahu Allah*; most likely it was really only an owner's signature.

Beg. f. 1ᵇ, بیان بعضی از حکمت تاخیر این مجلد
چهارم [*sic*; see above] مثنوی نه جمله حکمت آن که
اگر جمله حکمت الهی الخ تعلیل عدم بیان جمله
حکمت است

Ff. 242, ll. 15–17; Nastaʿlîḳ; terribly worm-eaten; size, $8\frac{3}{4} \times 6\frac{1}{4}$ in.

2577. Ms. Whinfield 13

Dîwân i Shams i Tabrîz, Rûmî's lyrical poems. See above, nos. 673–5, &c. (and H. Ritter, *Philologica*, xi, *Der Islam*, Bd. xxvi, pp. 144 ff., 1940).

Beg. f. 1ᵇ (as in *IVASB* 519). آمد بت میخانه ⟨که⟩
تا خانه برد مارا

The poems, all *ghazals* or *ḳaṣîdas*, are arranged in three alphabetical series, the order, however, not being always strictly observed. The second series begins f. 54ᵇ, the third f. 87ᵇ. The ms. breaks off incomplete in the middle of the letter *nûn* of the last series. On f. 1ᵃ are six lines said to be from the *Mathnawî*, together with some other notes which are mutilated.

Undated.

Ff. 112, ll. 23; Nastaʿlîḳ; size, $11\frac{1}{2} \times 6\frac{5}{8}$ in.

2578. Ms. Pers. e. 70

Dîwân i Majd-i-Hamgar. See above, nos. 678–9; *Rieu Suppl.* 211; *Blochet* 1988; *Bankipore* 90; and the monograph on him by Sa'îd Nafîsî (Tehran, 1314/1935).

This copy contains only *kaṣîdas*, *tarkîbs*, and *rubâ'îs*, without any *ghazals*.

The *kaṣîdas* beg. f. 1b,

کجاست در همه روی زمین سلیمانی

The *tarkîbs* come in the middle of the *kaṣîdas* on ff. 18b–26a, beg. دل در برم نشانه تیر ملامتست

The *rubâ'îs* beg. f. 85a, خرم بتو داشتم دل پر غم را

Undated, but probably 16th century.

Purchased 1939.

Ff. 87, coll. 2, ll. 16; Nasta'lîḳ; size, 8½ × 5¼ in.

2579. Ms. Pers. e. 26

Kullîyât i Sa'dî. See above, nos. 681–91, &c. The ms. is complete but for one leaf at the beginning.

A. *Centre columns.* 1. The preface by 'Alî b. Aḥmad b. Abû Bakr b. Bîsutûn, on f. 2a, but lacking its beginning owing to the loss of the initial leaf; its starts with the words پرسیدند که عرض این مطالعت.

2. F. 3a, the *risâla* "*dar taḳrîr i dîbâća*" (corresponding to p. 82 of the *Rasâ'il i nathr* in M. A. Furûghî's edition of the *Mawâ'iẓ i Sa'dî*, Tehran, 1320/1941,) beg. as in no. 681 above.

3. F. 7b, the *risâla* "*majâlis i panjgâna*" (Furûghî's edition, p. 38), beg. as usual.

4. F. 26a, the *risâla i Ṣâḥib-Dîwân* (Furûghî's edition, p. 71), beg. as usual.

5. F. 28a, the *risâla* "*dar 'aḳl u 'ishḳ*" (Furûghî's edition, p. 28), beg. as usual.

6. F. 30a, *Naṣîḥat al-mulûk* (Furûghî's edition, p. 3), beg. as usual.

7. F. 39b, *risâla i Sulṭân Abâḳâ* (op. cit., p. 74); f. 40b, *risâla i malik* انکیانو (op. cit., p. 34); f. 42b, *risâla i malik Shams al-Dîn* (op. cit., p. 76); all beg. as usual.

8. F. 43b, Arabic *ḳaṣîdas*, beg. as in Furûghî's *Mawâ'iẓ i Sa'dî*, p. 91.

9. F. 54b, Persian *ḳaṣîdas*, beg. as in Furûghî, op. cit., p. 1.

10. F. 92a, *marâthî*, beg. with the one found at the foot of p. 87 in Furûghî, op. cit.

11. F. 98a, *mulamma'ât*.

12. F. 103b, *tarjî'ât*.

13. F. 112a, *ṭayyibât*.

14. F. 241a, *khawâtim*.

15. F. 257b, *ghazalîyât i ḳadîma*.

16. F. 268b, *maḍâḥikât*; these comic pieces in prose, mentioned by W. Bacher, *Sa'dî Studien* (*ZDMG* xxx), p. 86, are to be found not only in nos. 685 (23) and 687 (22) above, which are the only places where Ethé notices them, but also in no. 681 (where they figure as *al-majlis al-râbi'* in the *Hazalîyât* on f. 348b, margin), no. 684 (where they follow the third *majlis* of the *Hazalîyât* without any break, f. 243b, l. 7), and similarly no. 688 (f. 282b, l. 14, centre column).

In our present ms. only eight are found. Beg. شخصی از فقیهی سوال کرد

B. *Margin columns.* 17. F. 2a, *Gulistân*, but lacking the beginning (see above).

18. F. 73b, *Bûstân*.

19. F. 171b, *Badâ'i'*.

20. F. 219a, *Ṣâḥibîya*.

21. F. 238b, *muḳaṭṭa'ât*.

22. F. 243a, *rubâ'îs*.

23. F. 250a, *fards*.

24. F. 253b, *khabîthât*; so called here in the colophon, but entitled at the head of the section "*al-Muṭâyibât*".

25. F. 262a, *Hazalîyât*, in three *majlis*, beg. اللعن الشیطان. This (and *not* اللعین الشیطان as Ethé has quoted it) is the actual reading of all the mss. in his catalogue except nos. 686, 688, 690, which do have اللعین. The correct reading would seem, however, to be the one preserved in no. 2581, اللعن للشیطان.

Copied by Nâṣir and dated Sha'bân, A.H. 840 = Feb. A.D. 1437.

Purchased 1899.

Ff. 269, 2 centre columns of 19 ll. and margin column; Nasta'lîḳ; decorated panels at the head of each section; on f. 1b a magnificent full-page decorated frontispiece, unfortunately very much damaged, round the edge of which are written the titles of the sections; one leaf missing after f. 1 (see above); several leaves, specially at the end, are much rubbed; the paper is of a bluish colour and unusually heavy, being probably glazed with some sort of clay preparation, and is in places gold-sprinkled and bears a gilt design in Chinese style of trees, fruit, and landscapes; size, 8⅞ × 5⅝ in.

2580. Ms. Pers. d. 95

The same.

Contents: f. 2b, the *risâla* '*majâlis i panjgâna*' (cf. no. 2579. 3); f. 22b, *Bûstân* (here headed 'Sa'dî-nâma'); f. 135b, *Gulistân*; f. 227b, *ṭayyibât*; f. 311b, *badâ'i'*; f. 344b, *khawâtim*; f. 364b, Persian *ḳaṣîdas*; f. 391a, Arabic *ḳaṣîdas*; f. 399a, *mulamma'ât*; f. 402b, *marâthî*; f. 408a, *tarjî'ât*; f. 415a, *Su'âl i Ṣâḥib-Dîwân* (Furûghî, *Rasâ'il i nathr*, p. 71); f. 417a, *risâla i 'aḳl u 'ishḳ*; f. 419b, *Naṣîḥat al-mulûk*; f. 430b, *Ṣâḥibîyât*; f. 454b, a section entitled "*al-majlis al-hazal*", being actually the second of the three *majâlis* which usually form the *Hazalîyât*; f. 456b, *khabîthât*; f. 464b, *muḳaṭṭa'ât*; f. 466b, *rubâ'îs*; f. 473a, *mufradât*.

Copied 30 Rabî' I, A.H. 843 = 10 Sept. A.D. 1439. The original name of the scribe has been erased and another name inserted, viz. Sayyid Ḥasan Astarâbâdî b. Sayyid 'Alishâh b. Sayyid 'Ali [*kiyâ'*] Astarâbâdi; the letters [*kiyâ'*] seem not to belong to this name but to be an unerased trace of the original name.

Purchased 1948.

Ff. 476, coll. 2, ll. 19; excellent Naskh; a magnificent, though rather faded, frontispiece on ff. 1b–2a, bearing the title of the book and of each of its sections; full-page decoration on ff. 2b–3a, and decorated panels at the head of each section; size, 10 × 6¼ in.

2581. Ms. Pers. e. 54

The same; an imperfect copy, lacking beginning and end.

Contents:

1. A single leaf (f. 1 58) out of the Bîsutûn preface, which was f. 2 in the original foliation, beg. with the words تهجی مهادم چنانچه and ending with the *fihrist i risâlât*.

3. F. 59a, *Gulistân*, starting abruptly with the words زمین سوره سنبل بر نیارد (near the end of the fourth *ḥikâyat* of *Bâb* I).

3. F. 139b, *Bûstân*, here also termed in the colophon 'Sa'dî-nâma'.

4. F. 282b, Persian *ḳaṣîdas*.

5. F. 324a, *marâthî*.

6. F. 330b, *mulamma'ât*.

7. F. 337a, *tarjî'ât*.

8. F. 345b, *ṭayyibât*.

9. F. 485b, *badâ'i'*.

10. F. 546b, *khawâtim*.

11. F. 564b, *ghazalîyât i ḳadîma*. These extend down to one beg. وه که دور از تو چنان می سوزم (cf. Furûghî, *Ghazalîyât i Sa'dî*, Tehran [1939], no. 400), after which there is a lacuna of twelve leaves (as appears from the original foliation); this gap has been filled up with fourteen blank sheets, foliated 574–86 b.

12. On the recto of f. 586 c we are in the middle of the *Sâḥibîya*.

13. F. 610b, *muḳaṭṭa'ât*.

14. F. 614a, *rubâ'îs*.

15. F. 621a, *fardîyât*.

16. F. 624b, *khabîthât*.

17. F. 634b, *hazalîyât*; the second *majlis* begins f. 638a, the third f. 640a.

18. F. 643a, *al-risâla fî al-maḍâḥik* (cf. above, no. 2579. 16). This section breaks off on f. 643b in the middle of the eighth story, the last leaf of the ms. having been lost.

Dated (f. 281a, at the end of the *Bûstân*) 27 Jumâdâ II, A.H. 911 = 25 Nov. A.D. 1505.

Purchased 1934.

Ff. really 589 (for 1/58, 197/8 are each one leaf, and 586 is treble), ll. 15; fine Nasta'lîḳ; decorated section headings; slightly worm-eaten in a few places, and repaired; size, 7¼ × 4⅝ in.

2582. Ms. Whinfield 10

The same.

Contents:

1. F. 1b, the Bîsutûn preface, but here preceded by a conventional exordium الحمد لله رب العالمین ... اجمعین

2. F. 2b, *risâla dar taḳrîr i dîbâca*.

3. F. 3b, *risâla i majâlis i panjgâna*.

4. F. 8b, *Su'âl i Ṣâḥib-Dîwân*.

5. F. 9a, *risâla i 'aḳl u 'ishḳ*.

6. F. 10a, *Naṣîḥat al-mulûk*.

7. F. 13a, *risâla i Sulṭân Abâḳâ*; f. 13b, *risâla i Sulṭân* انکیانو; f. 14a, *risâla i Shams al-Dîn*.

8. F. 14b, *Gulistân*.

9. F. 33b, *Bûstân*.

10. F. 88b, Persian *ḳaṣîdas* (here entitled *ḳiṭa'ât i Fârisî*!).

11. F. 113b, Arabic *ḳaṣîdas*.

12. F. 125b, *ṭayyibât*.

13. F. 184b, *badâ'i'* (here called simply *ghazalîyât min kalâm i Shaikh Sa'dî*).

14. F. 223b, *Ṣâḥibîyât* (here called *mutafarriḳât*).

15. F. 245b, *khabîthât*.

16. F. 250a, *muḍḥikât*.

Date, 31 Sha'bân, A.H. 1232 = 6 July A.D. 1817.

Ff. 253, centre column of 20 ll. and margin column of 36 ll.; Nasta'lîḳ; size, 11⅝ × 7⅜ in.

2583. Ms. Pers. e. 41

A fragment of the same. The folios are in disorder and there are many lacunae.

Contents:

1. F. 1a, the last part of a *musammat i murabba'*, starting with the words ای سرو روان و گلبن تو هر طلعت آفتاب پرتو. This poem is ordinarily included among the *ṭayyibât* (see l. 13 of no. 28 in Sir L. W. King's edition, Calcutta, 1919–21). Perhaps in the original arrangement of the ms., this poem was placed at the end of the *tarjî'ât*.

2. F. 1b, the beginning of the *ṭayyibât*; on f. 33 are some *ghazals* from them rhyming in *zâ-shîn*; on ff. 7, 6 some in *shîn-kâf* (f. 6 belongs immediately after f. 7, but the latter is not next to f. 33); on f. 32 some in *mîm*; on ff. 2, 3, 8, 9 some in *yâ*.

3. Ff. 10–24, *ghazals* from the *badâ'i'* rhyming in *alif-dâl*; on ff. 25–31, 35–41, 4 (a continuous sequence) those from *râ* to the end.

4. Ff. 4b–5 the beginning of the *khawâtim*.

5. F. 21, *ḳiṭ'as*; a marginal note states that the last of these, beginning گویند که پیغمبر ما رفت ز دنیا, is not found in any other collection of Sa'dî's works.

6. Ff. 21b, 22, the beginning of the *khabîthât*.

7. Ff. 44–6, 52, 50, 51, 53, 47–9, part of the *Gulistân*, from the middle of the last story but one in the fourth *bâb* to the fifth story in the sixth *bâb*.

8. F. 54a, *risâla i Sulṭân* انکیانو.

9. F. 55a, the beginning of the *risâla i Shams al-Dîn*.

Undated.

Donor, Sir Oliver Wardrop (1920).

Ff. 55, 2 centre-columns of 15 ll. and margin column of 30 ll.; Nasta'lîḳ; decorated panels on ff. 1b, 4b, 21b and pictures on ff. 7b, 21a, 32a, 43b; size, 8⅝ × 5⅜ in.

2584. Ms. Whinfield 44

Gulistân, with the **Bûstân** in the margin.

Beg. f. 1^{b}. A few marginal notes scattered throughout, some mutilated by the trimming of the margins.

Undated; probably 18th century.

Ff. 138, centre column of ll. 15 and margin of ll. 32; Nasta'lîḳ; the lower part of f. 70 has been supplied on newer paper by another hand; slightly worm-eaten; size, $8\frac{3}{4} \times 5$ in.

2585. Ms. Pers. d. 43

Gulistân.

Beg. f. 7^{b} (the previous pages are blank).

Copied by 'Abd al-'Azîz, Ṣafar A.H. 1050 = May/June A.D. 1640. This exquisite copy has on f. 7^{a} the seals of 'Zîb al-Nisâ Begam, 1100' (the daughter of the Emperor Aurangzîb) and 'Sulaiman, 1181'.

Bequest of Miss Marion Winter (1919).

Ff. 162, ll. 13; Nasta'lîḳ; rich arabesque decoration on ff. 7^{b}, 8^{a}; every margin from f. 8^{b} to f. 87^{b} is beautifully decorated with designs of flowers, animals, &c.; pictures on ff. 12^{a}, 13^{a}, 19^{a}, 20^{b}, 22^{a}, 22^{b}, 24^{b}, 27^{b}, 30^{a}, 36^{b}, 37^{b}, 38^{b}, 39^{b}, 43^{b}, 49^{a}, 50^{b}, 57^{b}, 61^{b}, 66^{a}, 67^{a}, 75^{b}, 81^{a}, 84^{b}, 85^{b}, 89^{b}, 91^{b}, 96^{a}, 96^{b}, 97^{a}, 97^{b}, 101^{a}, 102^{a}, 106^{b}, 109^{a}, 110^{a}, 111^{a}, 113^{a}, 114^{a}, 115^{a}, 116^{b}, 117^{b}, 118^{b}, 121^{a}, 124^{a}, 126^{a}, 131^{a}, 134^{b}, 135^{a}, 141^{b}, 142^{a}, 144^{a}; fine gilt binding; size, $9\frac{1}{4} \times 5\frac{1}{2}$ in.

2586. Ms. Pers. d. 57

The same. This copy has between the lines (and in some places in the margin) a Persian translation of Arabic phrases, and explanations of difficult Persian words or phrases.

Copied 1 Rabî' II, A.H. 1147 = 31 Aug. A.D. 1734.

Donor, Prof. Ll. Griffith (1925).

Ff. ii+101, ll. 15; Nasta'lîḳ (Arabic quotations in Naskh); decorated heading on f. 1^{b}; size, $11\frac{3}{8} \times 6\frac{1}{2}$ in.

2587. Ms. Ind. Inst. Pers. 71 (ff. 1–111)

The same. Copied 26 Kârttika, Bengali era 1210 = Nov. A.D. 1803. On f. 1^{a} is the signature 'Jno. Romer, Dec. 24th 1803' and in the same hand a Persian *rubâ'î* with an English verse rendering or parallel, which is, however, badly mutilated by margin cutting. On f. 1^{b} is his Sanskrit seal with the date 1804.

Donor, Sir M. Monier-Williams.

Ff. 1–111, ll. 14; Nasta'lîḳ; some worm-holes, but not much damage to the text; size, $8\frac{3}{8} \times 6\frac{1}{4}$ in.

2588. Ms. Pers. c. 17

Gulistân with the **Bûstân** in the margin.

On the first few pages a number of variants are written in the outer margin.

Dated 3rd year of Bahâdur Shâh; since script and paper indicate that the ms. is a 19th-century one, this must be Bahâdur Shâh II, i.e. A.H. 1255 = A.D. 1839.

Ff. 173; centre column of ll. 10 and margin of ll. 26; centre Nasta'lîḳ, margin Shikasta; decoration on f. 1^{b}; size, $12 \times 7\frac{3}{4}$ in.

2589. Ms. Whinfield 77

Gulistân.

Undated, but not recent. Copied by Mu'îd.

Ff. 127, ll. 13; Nasta'lîḳ; rubrics in gold; size, $6\frac{1}{2} \times 4$ in.

2590. Ms. Ind. Inst. Pers. 89 (ff. 233–304)

Fragment of the **Gulistân.**

Beg. f. 233^{b}, ending abruptly on f. 304^{b} in the 14th story of the 3rd *bâb*.

Date approximately A.D. 1804 (see no. 2437 above).

Donor, Sir M. Monier-Williams.

Ff. 233–304, ll. 13–15; Nasta'lîḳ; size, $7\frac{3}{8} \times 5$ in.

2591. Ms. Pers. e. 63

Sharḥ i Gulistân, the Arabic commentary composed in A.H. 957 by Surûrî. See above, no. 721, &c.

Beg. as usual, f. 2^{b}. *Bâb* 1, f. 20^{a}; 2, f. 60^{b}; 3, f. 86^{a}; 4, f. 104^{b}; 5, f. 108^{b}; 6, f. 127^{a}; 7, f. 131^{b}; 8, f. 151^{a}.

Copied by 'Abd el-Fattâḥ b. Zain al-'Âbidîn at Adrianople, Ṣafar A.H. 982 = June A.D. 1574. Ff. 1^{a}–2^{a}, $170^{a, b}$, 172^{b} (ff. 171^{a}–2^{a} are blank) contain a number of Persian and Turkish verses in various hands, including extracts ascribed to Auḥad al-Dîn Kirmânî, Afḍal al-Dîn Kâshî, 'Ain al-Ḳuḍât Hamadânî, &c.

Donor, Y. Dawud (1937).

Ff. 172, ll. 27; Turkish hand; size, $8\frac{1}{4} \times 5\frac{1}{8}$ in.

2592. Ms. Ind. Inst. Pers. 97

Bûstân.

Copied by Muḥammad Afḍal, but the end of the colophon is damaged and no year appears. On f. 1^{a} is a note in Persian that the ms. was bought from a bookseller in Hoogly in June 1795, and a similar note on f. 129^{b} gives the price as 3 rupees and the purchaser's name اف ای برچ (F. A. Birch: possibly Fanny Birch?); on f. 1^{a}, however, appears فرانسس جیان برچ.

Donor, Rev. S. C. Malan.

Ff. 129, coll. 2, ll. 17; Nasta'lîḳ; slight damage to the first and last folios; size, $9\frac{1}{4} \times 5\frac{5}{8}$ in.

2593. Ms. Ind. Inst. Pers. 80

The same.

Copied at Bombay by Shaikh Muḥammad 'Aẓîm son of Shaikh Muḥammad Zamân, native of Tatta, A.H. 1215 = A.D. 1800. On f. 1^{a} is the signature 'Jno. Romer 1804' and on f. 1^{b} his Sanskrit seal.

Donor, Sir M. Monier-Williams.

Ff. 166, coll. 2, ll. 14; Nasta'lîḳ; size, $7\frac{3}{4} \times 5\frac{3}{8}$ in.

2594. MS. Ind. Inst. Pers. 112

The same.

Beg. f. 1b; f. 1 is covered with miscellaneous scribbling.

Undated.

Ff. i+152, coll. 2, ll. 14; Nasta'lîk; poor quality decoration on ff. 1b, 2a; margins worm-eaten; size, 9⅜×6 in.

IV. Amîr Khusrau, Ibn Yamîn, Khwâjû, 'Aṣṣâr, and Ḥâfiẓ

2595. Ms. Pers. d. 97

A selection from Amîr Khusrau's lyrical poems. See above, nos. 758–65, &c.

Beg. f. 1b with the *ḳaṣîda* حمد رانم. Then follow twelve non-alphabetical *ghazals*, then alphabetically arranged *ghazals*.

Ḳiṭ'as and *rubâ'îs*, f. 356b, beg.

خسروا در حق هرکس نظم را باطل مکن

An exquisitely written copy dated 3 Ramaḍân, A.H. 879 = 11 Jan. A.D. 1475. An owner's note on f. 1a attributes the calligraphy to the famous Sulṭân 'Alî; and a comparison of this ms. with a signed specimen of his work shows this to be not impossible.

Purchased 1948.

Ff. 372, coll. 2, ll. 17; Nasta'lîk; excellent full-page decoration on ff. 1b, 2a; size, 9½×5½ in.

2596. Ms. Ind. Inst. Pers. 85

Another selection from Amîr Khusrau's lyrical poems.

On f. 1b, *ghazals*, arranged alphabetically except for the first seven, beg. ای بدر ماندکی پناه همه

On f. 194b, *ḳiṭ'as* and *rubâ'îs*, beg.

ای غیرت مهر و خجلت ماه

Ff. 209–16 are wrongly bound and should be placed between ff. 30 and 31. There seem to be lacunae after ff. 55 and 94.

Dated 16 Ramaḍân, A.H. 981 = 9 Jan. A.D. 1574.

Donor, T. L. Blane.

Ff. 217, coll. 2, ll. 14; Nasta'lîk; decorated heading on f. 1b; a little worm-eaten and damp-stained; size, 9⅛×6 in.

2597. Ms. Pers. d. 55 (ff. 1–132)

Three *mathnawîs* of Amîr Khusrau. See above, nos. 766–79.

1. **Khiḍr Khân u Duwal Rânî**, beg. f. 2b,

سر نامه بنام آن خداوند   که دلها را بخوبان داد پیوند

Copied by Ḳâḍî Muḥammad Shaikh Wajîh al-Dîn Ḳuraishî, Rajab, A.H. 986 = Sept. A.D. 1578.

2. **Nuh Sipihr**, on f. 49a. The first leaf of this is missing and the first remaining line is

چو در کار هر دو روائی نماند

Dated by the same copyist Ramaḍân, A.H. 987 = Oct.–Nov. A.D. 1579.

3. **Ḳirân al-sa'dain**, on f. 94a. Two leaves seem to be missing from the beginning of this, and the first line extant is در شب ظلمت چو بینی رهم, a little before the chapter headed *ni'at i sulṭân i rusul*.

Dated by the same copyist 11 Jumâdâ II, A.H. 986 = 15 Aug. A.D. 1578.

Purchased 1923.

Ff. 1–132, coll. 4, ll. 25; Nasta'lîk; decorated heading on f. 2b; size, 9⅛×6⅛ in.

2598. Ms. Pers. e. 46

Dîwân i Ibn Yamîn. See above, nos. 790–2; *JRASB* 582 (where it is pointed out that the real date of Ibn Yamîn's death was probably A.H. 769), &c.

The present ms. contains a collection of *ḳiṭ'as* and some *ghazals*, without any arrangement, beg.

خدای که بنیاد مستیت را

(p. 5 of the text ed. by E. H. Rodwell, London, 1933).

Copied by Ḥâfiẓ Majd al-Dîn Shîrâzî in A.H. 866 = A.D. 1462. It is thus the oldest dated ms. recorded, being a century earlier than any of the mss. mentioned by Rodwell.

Purchased 1923.

Ff. 68, coll. 2, ll. 15; Nasta'lîk; size, 7⅜×5¼ in.

2599. Ms. Pers. d. 50

Dîwân i Khwâjû Kirmânî. See above, no. 794 (also the index in part II, under *Dîwân i Khwâjû*, for various selections), &c. The volume is called on f. 1b and on the fore-edge *Kullîyât*, but this is an incorrect designation, since it does not contain his *mathnawîs* or prose works.

The correct order of the folios is: 1–20, 52–227, 21–51, 228–end.

1. On f. 1b, *ḳaṣîdas* and *ḳiṭ'as*, corresponding to section 7 of no. 794, beg. ای نهاده خشت زر بر روزن سیمین بام

In the colophon (f. 94a) this section is entitled *al-Ḳaṣâ'id al-ghurr*.

2. On f. 95b, *ghazals* in alphabetical order, but introduced by a *ḳaṣîda* and seven *ghazals* out of alphabetic order, beg. تبت یا ذا الجلال والاکرام

3. On f. 175b, *muḳaṭṭa'ât* (so-called in the colophon), beg. ایا شهنشاه کشور کشا که اقبالت

4. On f. 180b, another series of *ghazals*, corresponding to section 2 of no. 794. Of the four introductory *ghazals* there mentioned, the second is not found here; it is identical with the initial one of section 8 in no. 794, section 5 of this ms. Beg. سبحان من تقدس بالغر والجلال

5. On f. 33b, more *ghazals*, corresponding to section 8 of no. 794, beg. سبحان من تسبحه الرمل فی القفار

6. On f. 289[b], *kaṣîdas, kiṭ'as, mukhammasât*, &c., corresponding to section 1 of no. 794. These are called in the colophon here *al-kaṣâ'id wal-mukaṭṭa'ât*. Beg.

ای غره ماه از اثر صنع تو غرا

7. On f. 355[b], *rubâ'îs*, beg.

ای دل دو جهان ندیده جان می بین

8. On f. 360[b], another collection of *rubâ'îs* and riddles, corresponding to section 3 of no. 794, beg.

ای رافع نه منظره ششدر تو

Undated; but a note on f. 369[b] at the end of the work states that it came into the possession of Muṣṭafâ Ḥasan in A.H. 988 = A.D. 1580.

Between each section there are one or two blank pages, and some of these, together with the blank leaves at beginning and end, have been covered with scraps of verse, &c., written by various later hands. Ff. 370[b], 371[a], and i[b] contain a long passage in closely written script consisting of a copy of a letter in Turkish from 'Abd al-Karîm Efendî to the vizier Murâd Pâshâ; it is headed *wazîr i a'ẓam Murâd Pâshâ-yâ 'Abd al-Karîm efendi-nin irsâl eyledekleri maktûb ṣûrati dir*, and begins دولت علیه مراد خانیه‌ده

Purchased 1923.

Ff. ii+371, coll. 2, ll. 21; Nasta'lîḳ; size, 10¼×6½ in.

2600. Ms. Pers. f. 7

A fragment of the **Sâmnâma**, the anonymous imitation of Khwâjû Kirmânî's *Humây u Humâyûn* (see above, no. 2544 (1) and the references there given). The version found here is slightly shorter than that of *EIO* 1235, a number of the verses of the latter being omitted in our ms.

The folios are in disorder and should be rearranged as follows: ff. 16–51, [lacuna of about 8 folios], 6–15, [lacuna of 2 folios], 1–5, [lacuna of 1 folio], 54–74. The first line, on f. 16[a], is ز جان در گذر تا بجانان رسی چو در درد میری بدرمان رسی (found on f. 30[b] of *EIO* 1235). The last line, f. 74[b], is

شه چین بدین روز برگشته بخت
به بخت اندر افتاد از روی بخت

(f. 120[b] of *EIO* 1235).

Undated; possibly 17th century.

Purchased 1938.

Ff. 74, coll. 2, ll. 17; Nasta'lîḳ; size, 6⅞×4⅝ in.

2601. Ms. Pers. e. 45

Mihr u Mushtarî by Muḥammad 'Aṣṣâr Tabrîzî. See above, nos. 811–14, &c.

Beg. f. 2[b], بنام پادشاه عالم عشق که نامش هست نقش خاتم عشق (cf. *Rieu* ii, p. 626).

On f. 184[b], l. 2, the date of composition is given as 10 Shawwâl, as in most other mss. except that the letters are transposed *bi rûz i dâl u wâw az mâh i Shawwâl*, and the year correctly *zi Hijrat rafta ḥâ u 'ain bâ dhâl*.

Copied by 'Ârif b. Rûḥ Allah al-Ḥasanî in A.H. 920 = A.D. 1514. The last two folios have only owners' notes on them.

Purchased 1923.

Ff. 187, coll. 2, ll. 14; Nasta'lîḳ; decorated heading, with the title, on f. 2[b]; size, 8⅝×5 in.

2602. Ms. Pers. d. 30

The same.

This ms. has an unusual variant of the line giving the date of composition, namely (f. 167[a], l. 11) *bi rûz i zâ u dâl az mâh i Shawwâl zi Hijrat rafta ḥâ u 'ain bâ dhâl*, i.e. the 11 Shawwâl instead of the 10 or the 14 (on the latter date see Fleischer, *ZDMG* xv. 389 sqq.). It is curious that although the year is given correctly in this line as 778, the copyist Muḥibb Allah al-Marâghî has at the end of the text quoted a chronogram *naḥwâyi 'ibârat* which yields the date 748 given in *EIO* 812, *Rieu* ii. 817, &c.

For the date of the copy he gives this chronogram: *kunam ai mard i 'âkil bar tu taḳrîr zi ghain u yâ bi dân târîkh i taḥrîr*, i.e. A.H. 1010 = A.D. 1601.

Purchased 1899.

Ff. 168, coll. 2, ll. 15; Nasta'lîḳ; decorated heading on f. 1[b], and pictures on ff. 11[b], 72[b], 85[b], 114[a], 126[a], 146[a], 154[a]; all these pages together with the ones opposite them are richly decorated; some pages gold-sprinkled; damaged folios in various places have been repaired and words that have become illegible have been repeated in the margin; size, 9⅝×5¼ in.

2603. Ms. Pers. e. 52

Dîwân i Ḥâfiẓ. See above, nos. 815–53, &c.

Ghazals, beg. f. 1[b]; *muḳaṭṭa'ât* (starting with Brockhaus, no. 592), f. 191[a]; three *mathnawîs* (Brockhaus, nos. 685–7), f. 196[a]; *rubâ'îs* (starting with Brockhaus, no. 617), f. 199[b].

Copied by Na'îm al-Dîn al-kâtib al-Shîrâzî, end of Rabî' II, A.H. 907 = Nov. A.D. 1501.

Donor, C. M. Firth (1931).

Ff. 201, ll. 12; Nasta'lîḳ; size, 8×4⅝ in.

2604. Ms. Pers. e. 53

The same.

Ghazals, beg. p. 2; on p. 293 various short extracts starting with twenty-four lines out of the *mathnawî*, Brockhaus, no. 685, which begins in this copy الا ای طوطی وحشی کجائی; *rubâ'îs* p. 297, the first one not in Brockhaus, beg. تو نیك و بد خواهم از خود بپرس

Undated; possibly 17th century.

Donor, C. M. Firth (1931).

Pp. really 308 (for p. 293 has been repeated), ll. 14; Nasta'lîḳ; fine pictures on pp. 29, 61, 93, 124, 156, 188, 204, 220, 253,

284; every page is decorated, pp. 2, 3, 4, 5, 305, 306, and those with pictures on them or opposite them with special richness; oriental painted binding, having on it a short account of Ḥâfiẓ, and the date Ramaḍân, A.H. 1129 = Aug. A.D. 1717; size 7×4½ in.

2605. Ms. Whinfield 40

The same.

The Gulandâm preface on f. 1b; *kaṣîdas*, f. 7b, starting with one not in Brockhaus, beg. جوزا سحر نهاده حمایل برابرم; *ghazals*, f. 18b; *mukaṭṭa'ât* (beg. with Brockhaus, no. 574), f. 199b; *mukhammas* (Brockhaus, no. 693), f. 211b; *mathnawîs* (beg. with Brockhaus, no. 690), f. 212b; *rubâ'îs* (beg. with Brockhaus, no. 637), f. 221b.

A leaf or two missing at the end. The lower half of f. 1 has been cut away and the text restored in a later hand.

Undated; probably 17th century.

Ff. 230, ll. 16; Nasta'lîk; gold-sprinkled paper; damaged decoration on f. 1b; size, 8¾×4¾ in.

2606. Ms. Whinfield 79

The same.

Ghazals, f. 1b; *rubâ'îs* (beg. with Brockhaus, no. 637), f. 185a.

Undated; probably 18th century.

Ff. 191, ll. 13; Nasta'lîk; decoration on ff. 1b, 2a; lacquered binding with floral design; size, 6⅝×3⅞ in.

2607. Ms. Ind. Inst. Pers. 121

The same.

The Gulandâm preface, f. 1b; *kaṣîdas* (starting with the same one as begins the *kaṣîdas* in no. 2605 above), f. 7b; *ghazals*, f. 18b; *mukaṭṭa'ât* (beg. with Brockhaus, no. 574), f. 181a; *tarjî'ât* (beg. with the same one as is found in no. 816 above), f. 190b; *mukhammasât* (beg. with Brockhaus, no. 693), f. 194b; *mathnawîs*, beg. سر فتنه دارد دگر روزگار (cf. Rosenzweig-Schwannau iii. 500, l. 6), f. 196a; *rubâ'îs* (beg. with Brockhaus, no. 637), f. 203a.

The note which presumably contained the copyist's name has been obliterated, but there remains the date Ramaḍân, A.H. 1063 = Aug. A.D. 1653.

Donor, Rev. C. R. Davy.

Ff. 212, ll. 15; Nasta'lîk; decorated headings on ff. 1b, 7b, 18b, and full-page decoration on these and the facing pages; size, 6¼×3⅝ in.

2608. Ms. Ind. Inst. Pers. 106

The same, with the Gulandâm preface.

Imperfect, ending with the *rubâ'î* Brockhaus, no. 643.

Probably early 18th century; seals dated A.H. 1144 = A.D. 1731.

Ff. 253, ll. 14; Nasta'lîk; poor condition; size, 7½×5 in.

2609. Ms. Pers. e. 42

The same.

Ghazals, f. 1b; *mukhammasât* (beg. with Brockhaus, no. 693. 1), f. 161b; a *mathnawî* (Brockhaus, no. 690, but lacking l. 11 of his edition) here entitled *al-Naṣîḥa*, f. 163a; three further *mathnawîs* (Brockhaus, nos. 685, 689 and *sar i fitna dârad digar rûzgâr*, cf. above, no. 2607), f. 163b; *mukaṭṭa'ât* (beg. with Brockhaus, no. 574), f. 169a; *tawârîkh* (beg. with Brockhaus, no. 610), f. 174b; a *kiṭ'at*, beg. *fasâd i charkh na bînam u na shanuwam hamî* (see Brockhaus, no. 594), f. 176a; *rubâ'îs* (beg. with Brockhaus, no. 656), f. 176a.

Dated A.H. 1221 = A.D. 1806.

Donor, Sir Oliver Wardrop (1920).

Ff. 181, ll. 15; Nasta'lîk mixed with Shikasta; decorated heading on f. 1b; pictures, in a very poor style, on ff. 13b, 31b, 67a, 87b, 112b, 150b; size, 8⅜×5½ in.

2610. Ms. Ind. Inst. Pers. 15

Fragment of the same, beg. on f. 3a with Brockhaus, no. 6, l. 9, and ending on f. 12b with Brockhaus, no. 28, l. 1. There is a lacuna between ff. 7, 8.

Ff. 1–2 are simply wrapping sheets of blue paper, the writing on which has been partly cut away. F. 1b contains some miscellaneous *ghazals*, f. 2b fragments of a prose text of a theological nature.

Ff. 12, ll. 17; Nasta'lîk; size, 11½×7½ in.

2611. Ms. Turk. d. 9

Sharḥ i Dîwân i Ḥâfiẓ by Surûrî. See above, nos. 851–3, &c.

The *first* volume (*ghazals alif* to *ẓâ*), on ff. 1b–183b, was copied by Nûr Allah in the city of Kusṭantinîya and finished on 15 Shawwâl, A.H. 987 = 5 Dec. A.D. 1579. The *second* volume (*ghazals 'ain* to *yâ*), on ff. 184b–406b, seems to have been copied by a different and somewhat later hand. F. 224 is blank, but the text proceeds without interruption from f. 223 to f. 225. A note on f. 1a records that 'Abd Allah Adib, known as Jannat-zâda, *ḳâḍî* in Erzerum, constituted the volume a legal *wakf* in the year A.H. 1262, with the stipulation that it should not be removed from his library except for the use of scholars resident in Erzerum and on sufficient guarantee.

Purchased 1923.

Ff. 406, ll. 29; the first volume in a neat Turkish hand, the second in ordinary Nasta'lîk; the upper parts of a number of leaves are badly damp-stained; size, 10½×6¾ in.

2612. Ms. Turk. e. 16

The first volume of the same, ending with the letter *ẓâ*.

On f. 1a is a note of *wakf* in identical terms with that found in no. 2611.

No date of copying given.

Purchased 1923.

Ff. 368, ll. 21; Nasta'lîk; size, 8⅛×5⅛ in.

V. Ni'mat Allah, Ḳâsim i Anwâr, 'Ârifî, Ashraf, and Jâmî

2613. Ms. Pers. e. 67

Dîwân i Ni'mat Allah Walî, by Nûr al-Dîn Ni'mat Allah b. 'Abd Allah al-Ḥusainî al-Kirmânî, born A.H. 730 or 731, died A.H. 834. See *Rieu* ii. 634b; *Rieu Suppl.* 279; *Pertsch* 856–8; *IVC* 234; *Bankipore* 168–9; *Browne Suppl.* 625; *Jawaher-Kelam*, vol. 2, no. 174, &c.

The beginning of the ms. is missing. F. 1a starts with the last line of a poem: نعمت الله مظهر او دانمش صورت اسم الٓهی خوانمش. Then follows the usual collection of poems in various forms; *ghazals*, *ḳaṣîdas*, *mathnawîs*, and *dubaitîs*.

On f. 33a a series of alphabetically arranged *ḳaṣîdas* (as in *Pertsch* 856), beg. از تتق کبریا صورت لطف خدا

On f. 155b, *tarjî'bands*, beg.

تا لوای حیدری بر طارم حضرا زدند

followed on f. 60a by a *mustazâd*.

F. 61a is blank except for some owners' notes recording the births of children.

On f. 61b the alphabetically arranged *ghazals*, beg. جام گیتی نماست سید ما. These, however, contain none rhyming in *yâ*. After those in *wâw* come some miscellaneous *mathnawîs*, and then on f. 328b the *ḳaṣîda* describing his ancestry, beg. نعمت اللهم وز آل رسول.

On f. 329b *dubaitîs*, beg.

يك عالم از آب و گل پرداخته اند

On f. 342b a *mathnawî*, beg. دلا پر سیز از زهد و ریائی

Undated, but a good copy, possibly 17th century.

Purchased 1938.

Ff. 345, coll. 2, ll. 15; Nasta'lîḳ; size, 7⅝ × 4½ in.

2614. Ms. Pers. d. 58

Dîwân i Shâh Ḳâsim i Anwâr, by Mu'în al-Dîn 'Alî Ḳâsim i Anwâr, born A.H. 757, died A.H. 837. See above, nos. 862–6, &c.

The early folios are in disorder, the correct arrangement being ff. 1–10, 13–18, 11–12, 19 onwards.

F. 1b, alphabetical *ghazals*, beg.

ای چشم تو در شوخی پر فتنه دورانها

F. 179a, the *tarjî'band*, beg.

بیا ای عشق عالمسوز بیغم

F. 183b, non-alphabetical *ghazals* and *ḳiṭ'as*, beg.

قبلهٔ جان من تو ئی کیل فرشته رنک و بو

F. 191a, *rubâ'îs*, beg.

سر با غنچه غایبم که ابروی قندی ایله

F. 1 has been supplied by a later hand, and there is probably one folio lacking at the end, but this seems to have been lost at an early date, for f. 195b has its original text (three *rubâ'îs* written obliquely, which makes it probable that they were near the end of the book) extremely rubbed, and every blank space is covered with scribbling in various hands.

Undated, but seemingly fairly old.

Purchased 1923.

Ff. 195, coll. 2, ll. 14; Nasta'lîḳ; size, 9⅜ × 5⅝ in.

2615. Ms. Pers. d. 55 (ff. 133–7)

Ḥâlnâma or Gûy u Ćaugân, by Maḥmûd al-'Ârifî. See above, nos. 872–3, &c.

The initial leaf is lacking and the first line remaining (f. 133a) corresponds to p. 7, l. 10, of the text-edition by R. S. Greenshields (London, 1931).

Dated on f. 137a, by the same copyist as no. 2597, Ramaḍân, A.H. 987 = Nov. A.D. 1579, at Aḥmadâbâd in Gujarat.

Purchased 1923.

Ff. 133–7, coll. 4, ll. 25; Nasta'lîḳ; size, 9⅛ × 6⅛ in.

2616. Ms. Pers. d. 93

Kullîyât i Ashraf, the *first* half of a collection of the poems of Abû al-Faḍl Rafî' al-Dîn Ashraf b. Abî 'Alî Ḥusain b. Ḥasan al-Marâghî al-Tabrîzî, who died probably in A.H. 884. See above, no. 874, and my notice of this ms. in 'Darwish Ashraf', *JRAS*, 1950, pp. 15–19.

I. *Centre* columns: the *dîwâns*.

F. 1b, prose preface to the works, beg.

الحمد لله الجزيل عطاؤه   نفذت قضيته و جل ثناؤه

F. 8b, the first *dîwân*, entitled *'Unwân al-shabâb*, beg.

هر بنده که دانست فنا را و بقا را
بشناخت بهر مرتبه خود را و خدا را

This portion of the ms. is dated by the copyist and editor Niẓâm b. 'Alî al-Mîkâlî, Rajab A.H. 851 = Sept. A.D. 1447 (f. 196a).

F. 197b, a prose treatise on Sufism prefixed to the second *dîwân*, beg. الحمد لله الذی نور خلوات قلوب العارفین بشموس تجلیات الجمالیه

F. 208b, the second *dîwân* itself, entitled *Khair al-umûr*, beg.

ای ز جود تو جهان کشته عیان
اثر جود تو هستیء جهان

Dated Saturday, 6 Dhulḳa'da, A.H. 859 = 18 Oct. A.D. 1455 by Niẓâm b. 'Alî *b. Muḥammad* al-Mîkâlî.

II. *Margin* columns: the *Khamsa*.

F. 1b, *Manhaj al-abrâr*; f. 121b, *Riyâḍ al-'âshiḳîn*; f. 339b, *'Ishḳnâma* (beginning here ای دیده دل از تو روشنائی); f. 433b, *Haft aurang* (incomplete).

Purchased 1948.

Ff. 435, coll. 2 and margin column, ll. 19; Nasta'lîḳ; size, 10½ × 7 in.

2617. Ms. Ind. Inst. Pers. 8

Haft aurang, by Jâmî. See above, nos. 894 sqq.

Lailâ Majnûn, f. 1[b]; *Silsilat al-dhahab*, preface on f. 43[b] and the three books on ff. 44[b], 85[b], 104[b]; *Salâmân u Absâl*, f. 116[b]; *Tuḥfat al-aḥrâr*, f. 130[b]; *Safînat al-abrâr*, f. 150[b]; *Yûsuf u Zalîkhâ*, f. 170[b]; *Khiradnâma i Iskandarî*, f. 226[b].

Copied by Muḥammad Ḥusain b. Ghiyâth al-Dîn ʿAlî Jâmî, 14 Jumâdâ II, A.H. 974 = 27 Dec. A.D. 1566.

Ff. 250, coll. 4, ll. 25; Nastaʿlîḳ; decoration at the beginning of every section; miniatures (not contemporary, but late imitations of earlier styles) on ff. 8[a], 18[b], 21[a], 25[b], 33[b], 36[a], 37[a], 38[a], 54[b], 86[b], 88[b], 94[a], 94[b], 99[b], 102[a], 105[b], 112[a], 114[b], 115[a], 124[b], 126[b], 129[a], 137[b], 140[b], 143[b], 156[b], 159[b], 160[b], 165[a], 166[b], 168[b], 169[b], 175[a], 178[a], 179[b], 188[b], 189[b], 192[b], 194[a], 197[a], 201[b], 204[b], 207[a], 208[a], 210[b], 216[a], 220[a], 232[b], 237[a], 241[b], 246[b], 248[b]; the lower half of every leaf badly damp-stained; size, $13\frac{3}{4} \times 9$ in.

2618. Ms. Pers. e. 31

Khiradnâma i Iskandarî, by Jâmî.

Beg. f. 1[b], الهی کمال الهی تراست

Copied by Kamâl al-Dîn Ḥusain, Dhulḥijja, A.H. 953 = Feb. A.D. 1547.

Purchased 1904.

Ff. 88, coll. 2, ll. 14; Nastaʿlîḳ; decorated heading on f. 2[b]; size, $9\frac{1}{8} \times 5\frac{5}{8}$ in.

2619. Ms. Whinfield 12

Yûsuf u Zalîkhâ, by Jâmî.

Beg. as usual, f. 1[a].

Undated; probably 16th century.

Ff. 150, coll. 2, ll. 13–14 (f. 97[a] has a margin column as well); Nastaʿlîḳ; ff. 146–7, 150 are in a later hand; all margins decorated; pictures on ff. 57[b], 61[a], 62[b], 97[b], 103[a]; size, $10\frac{3}{8} \times 6\frac{1}{2}$ in.

2620. Ms. Pers. f. 8

The same.

Beg. as usual, f. 1[b].

Undated, but possibly 17th century.

Donors, R. G. and T. G. Gayer-Anderson (1943).

Ff. 181, coll. 2, ll. 12; Nastaʿlîḳ; full-page decoration on ff. 1[b], 2[a]; pictures, in a poorish Indian style, on ff. 27[b], 33[a], 36[b], 48[a], 49[b], 58[a], 70[a], 85[a], 95[b], 111[a], 119[a]; size, $6\frac{3}{8} \times 3\frac{1}{4}$ in.

2621. Ms. Ind. Inst. Pers. 60

The same.

Beg. as usual, f. 2[b].

Copied by Fatḥ Muḥammad, 16 Muḥarram but with no year mentioned; probably late 17th century. F. 1[a] contains some verses in Shikasta written by an owner.

Ff. 163, coll. 2, ll. 13; Nastaʿlîḳ; decorated heading on f. 2[b], and gilt decoration ff. 2[b], 3[a]; worm-eaten in parts; size, $8\frac{3}{8} \times 4\frac{3}{4}$ in.

2622. MS. Whinfield 26

The same.

Beg. as usual, f. 1[b]. Numerous annotations throughout, in a minute hand, by way of explanation and comment.

Copied by the son of Ḥaḍrat Shâh Muḥammad Makkî, native of Sikandarpur, Thursday, 10 Rabîʿ I, 30th year of Gauhar ʿAlî [i.e. Shâh ʿÂlam] = A.H. 1202 = 20 Dec. A.D. 1787.

Ff. 133, coll. 2, ll. 16; Nastaʿlîḳ; size, $9\frac{3}{4} \times 5\frac{1}{2}$ in.

2623. Ms. Ind. Inst. Pers. 115

The same.

Beg. as usual, f. 2[a].

The last page bears the date A.H. 992 = A.D. 1584, but this is certainly a forgery, since the copy has every appearance of having been made at the beginning of the 19th century.

Ff. 187, coll. 2, ll. 11; Nastaʿlîḳ; attempts at gilded decoration appear sporadically, and a very poor decorated panel on f. 1[b]; somewhat worm-eaten; size, $8\frac{1}{8} \times 5\frac{1}{4}$ in.

2624. Ms. Pers. f. 2

The earlier collection of Jâmî's lyrical poems, which was later expanded into the first *dîwân*. Cf. no. 947 above. The present copy agrees in arrangement very closely with no. 947, but has been shortened by the omission of a number of poems, mainly from the end of each section, except in the case of the *fards* of which this copy has more.

There is no preface. Ff. 1–6[a] are blank.

1. Poems in praise of God and the Prophets, with *ḳaṣîdas*, beg. f. 6[b],

بسم الله الرحمن الرحيم اعظم اسماء عليم حكيم

Ff. 25[a]–6[a] are blank.

2. Alphabetically arranged *ghazals*, beg. f. 26[b],

يا من بدا جمالك فى كل ما بدا

3. *tarjîʿât*, beg. f. 257[a], ای بروی تو چشم جان روشن

4. *marâthî*, beg. f. 262[b],

صاحبدلان که بیشتر از مرك مرده اند

5. *muḳaṭṭaʿât*, f. 267[a], but introduced first by a short *ghazal*, beg. رخ زرد دارم ز دوری آن در

The usual first *ḳiṭʿa* (*dilâ manishîn*, &c.) is both here and in no. 947 the second poem in the section.

6. *rubâʿîs*, beg. f. 268[b], يا من ملكوت كل شى بيده

7. *fards*, beg. f. 278[b],

چون در آمد دست بر رخ بسکه جان ممتحن

Dated (f. 24[b]) at Kashmir, 27 Ramaḍân, A.H. 1230 = 2 Sept. A.D. 1815. The ms. is said to have been formerly in the king's palace at Lucknow, whence it was taken during the Indian mutiny.

Donor, Col. Swinhoe (1899).

Ff. 280, coll. 2, ll. 13; Nastaʻlîḳ on a gold-sprinkled ground; a finely illuminated heading on f. 6b; full-page decoration on ff. 26b, 28a (f. 27 is a blank sheet inserted to keep these two from rubbing); a small decorated heading at the beginning of each rhyming letter in the *ghazals*, and also on ff. 257a, 262b, 267b; painted binding with doublures; size, 6¼ × 3⅝ in.

2625. Ms. Whinfield 78

The *second* part (containing the *ghazals*, *kiṭʻas*, and *rubâʻîs*) of **Fâtiḥat al-shabâb**, Jâmî's first *dîwân*.

Beg. as usual, f. 1b. Of the usual six introductory poems, the second (*subḥân i man tahayyara fî dhâtihi siwâh*) is lacking here.

F. 5a, the alphabetical *ghazals*, beg. يا من بدا جمالك

F. 365a, the *musammaṭ i murabbaʻ*, beg.

الا ای ماه اوج دلربائی

F. 366a, *kiṭʻas*, beg. with *dilâ manishîn*, &c.

F. 372b, *rubâʻîs*, beg. with *subḥânaka lâ ʻilma lanâ*, &c.

F. 390a, a couple of *fards*.

At the end is the figure 925 [= A.D. 1519], but the ms. does not seem to be as early as this, which is perhaps the date of the copy from which it was transcribed. This ms. is at any rate previous to A.H. 1190 = A.D. 1776, which is found on a seal at the end.

Ff. 390, coll. 2, ll. 11; Nastaʻlîḳ; size, 6⅝ × 4½ in.

2626. Ms. Pers. d. 53

Nafaḥât al-uns by Jâmî.

This copy started originally with an index of which, however, only the last page now remains (f. 1a), beginning at *Ḥafṣa bint Shîrîn*.

Beg. as usual, f. 2b. The copy contains 604 biographies. The work itself ends on f. 298a, and after Jâmî's *rubâʻî* giving the date of composition, there is added the following chronogram for his death:

شیخ عالی مقام جامی را
که ببردند عالمی زو فیض
فیض او چون بعالمی رسید
سال تاریخ او بجو از فیض

From f. 299b onwards comes the life of Jâmî by ʻAbd al-Ghafûr Lârî (see above, no. 958), beg. as usual. The proper title of this is, according to the colophon here, *Takmila i ḥâshiya i Nafaḥât al-uns.*

Copied by Ḥasan al-Salmâsî, beginning of Jumâdâ I, A.H. 1060 = May A.D. 1650.

Purchased 1923.

Ff. 320, ll. 19–20; Nastaʻlîḳ; size, 10¼ × 6⅞ in.

2627. Ms. Ind. Inst. Pers. 66

The same.

Index on ff. 1b–3a; one leaf, however, is missing after f. 1 and two after f. 2. At the head of the index are the words *tayammunan bi dhikr Allah al-aʻlâ wa tabarrukan bi maḥâmid al-aṣfâ wal-ûlâ*, taken from the beginning of ʻAbd al-Ghafûr Lârî's life of Jâmî. Both here and in the colophon the full title of the work is given, *Nafaḥât al-uns min ḥaḍarât al-ḳuds.*

Beg. as usual, f. 4b.

Copied by Fatḥ Muḥammad, native of . . . مید [rest of the name effaced], 13 Rabîʻ II, A.H. 1072 = 6 Dec. A.D. 1661, at the request of Khwâja Muḥammad son of Khwâja Aḥmad the Naḳshbandî superior.

Donor, Marquess of Tweeddale.

Ff. 385, ll. 17; Nastaʻlîḳ; decorated heading on f. 4b; somewhat worm-eaten; size, 8⅝ × 5¼ in.

2628. Ms. Pers. e. 50

Khulâṣat al-Nafaḥât, an abridgement of the preceding work, different from the one described above, no. 959. The compiler does not give his name. It contains more than 400 notices, starting with Abû al-Hâshim Ṣûfî (f. 11b) and ending with Ḥâfiẓ (f. 175a).

Beg. f. 2b, الحمد لله رب العالمين . . . اما بعد
میکوید خاك قدم درویشان جلال پریشان

The original ms. is not dated, but it has been collated throughout, and numerous variant readings added in the margin together with notes on the vocalization of the proper names, by a certain Muḥammad Amîn, who dates his work Dhulḳaʻda A.H. 988 = Dec. A.D. 1580. At the end, two odd leaves (ff. 177–8), unrelated to the ms., have been pasted in; the first is part of some composition in the style of the *Gulistân*, the second contains passages from the Ḳur'ân. Ff. 3 and 6 have been bound upside down and also transposed; thus the correct order is ff. 2, 6, 4, 5, 3, 7.

Donor, R. F. C. Schomberg (1930).

Ff. 175, ll. 15; Nastaʻlîḳ; decorated heading on f. 2b; ff. 8–9 are only torn fragments; f. 73 has one corner torn off; size, 7⅝ × 5⅛ in.

2629. Ms. Whinfield 58

Lawâ'iḥ, a beautiful copy of Jâmî's mystical work, formerly in Aurangzîb's library as is shown by his seal and numerous *ʻarḍ-dîda*'s on the fly-leaves. This is the same copy which was reproduced in facsimile with the translation by E. H. Whinfield and Mîrzâ Muḥammad Ḳazvînî (Oriental Translation Fund, new series, vol. xvi, London, 1906).

Undated, but apparently 16th century.

Ff. 28, ll. 12; Nastaʻlîḳ; fine but somewhat damaged decoration on f. 1b; slightly worm-eaten; size, 7⅞ × 4⅝ in.

2630. Ms. Pers. e. 65 (ff. 2b–30b)

Sharḥ i Rubâʻîyât, Jâmî's commentary on some of his own *rubâʻîs*.

Beg. as usual, f. 2b.

Date A.H. 1286 = A.D. 1869.
Purchased 1938.

Ff. 2ᵇ–30ᵇ, ll. 15; Nasta'lîḳ; size, 8½ × 6¼ in.

2631. Ms. Ind. Inst. Pers. 41

Dîwân i bî-nuḳaṭ, poems written entirely in letters without diacritical points and with the *takhalluṣ* 'Mâdiḥ'. This *dîwân* was lithographed at the Nawal Kishor press at Cawnpore (without date), and in the edition it is attributed to Jâmî.

Our ms. begins with a biographical account of the life, beliefs, and martyrdom of Muḥammad Sa'îd Sarmad Kâshânî, a fairly well-known *rubâ'î* writer who was put to death by Aurangzîb in either A.H. 1071 (according to *Rieu* iii. 1089ᵇ) or A.H. 1072 (according to the *Mir'ât al-khayâl*; see above, no. 374. 79). The account of Sarmad's life and beliefs is almost verbally identical with that found in the *Dabistân al-madhâhib* (edition Calcutta, 1809, pp. 298–301) and is evidently taken from that work. The account of the martyrdom, on the other hand, differs in minor details from that given elsewhere (see *Journ. As. Soc. Bengal*, new series, vol. xx (1924), pp. 111 sqq.; and *Islamic Culture*, vol. vii (1933), pp. 663 sqq.), and it is not clear from what source this part of our ms. is taken.

After the recital of how Sarmad was beheaded in Aurangzîb's presence, this preface concludes, 'He wrote the following incomparable dot-less *dîwân*, with the ink of his neck and as pen the finger of his headless corpse, in his own blood on the wall of the mosque'. This piece of rhetoric has caused the scribe of our ms., in his colophon, to attribute the *dîwân* to Sarmad's authorship (which is not very probable).

Beg. of the account of Sarmad, f. 1ᵇ, بعد حمد داوردار مشهور باد که

Beg. of the *dîwân*, f. 8ᵃ, حمد لا حد اله عالم را

Copied at Lahore by a scribe named Harî . . . (?) . . . called Ṭaṭa (?) Brahmî Kashmîrî, Samvat 1930 = A.D. 1873.

Ff. 87, coll. 2, ll. 10; Nasta'lîḳ; full-page decoration on f. 1ᵇ; a picture showing Sarmad and his pupil Abhai Ćand on f. 2ᵃ; margins badly worm-eaten; oriental leather binding blind-stamped on both covers with the first ode of Ḥâfiẓ; size, 10⅞ × 6⅝ in.

VI. Poets who died after A.H. 900

2632. Ms. Whinfield 84

Khusrau Shîrîn by 'Abd Allah Hâtifî. See above, nos. 1013–15, &c.

A confused and incomplete copy, the correct order of the leaves being: ff. 38, 31, [lacuna], 28, 63, 67, 19, [lacuna], 23, 3, 4, 33, 64–66, 30, 9, 60, 61, 41, 42, 47, 48, 6, 43–46, 62, 12, 59, 72–75, 29, 68–71, 79–81, [lacuna], 11, 16, [lacuna], 40, 36, 37, 56–58, 24, 27, 15, 14, 49, 50, 26, 35, 8, 10, 51–55, 7, 39, 1, 34, [lacuna], 5, 77, 78, 2, [lacuna], 18, 13, 20, 22, 76, 21 (this folio should be reversed), 17. This sequence starts with the line *bar afgan burda i ghaflat zi bîsham*, and ends two lines from the end of the poem. None of the lacunae, except that between ff. 2 and 18, appears to be of more than two leaves. F. 43ᵃ is blank.

Undated.

Ff. 81, coll. 2, ll. 11; Nasta'lîḳ; on ff. 1ᵃ, 2ᵃ, 3ᵃ, 12ᵃ, 13ᵃ, 14ᵇ, 16ᵃ, 18ᵃ, 26ᵃ, 30ᵃ, 33ᵃ, 37ᵇ, 41ᵇ, 64ᵇ, 73ᵇ, 79ᵃ, 81ᵇ there are incomplete pictures in the Mughal style, most of them being drawn in outline only, though a few have the background painted in, but only the one on f. 14ᵇ has the figures painted, and that by an unskilful and probably late artist; size, 4⅝ × 3⅛ in.

2633. Ms. Whinfield 39

Dîwân i Saḳḳâ, by Bahrâm Saḳḳâ of Bukhârâ, who died probably A.H. 970; see *Bankipore* 241. See also *EIO* 1436; *Blochet* 2012; *IVASB* 669–70, &c.

Ghazals, in alphabetical order except for the first two, beg. on p. 1 as in *EIO* 1436. The first alphabetic one begins on p. 3, در آئنهٔ روی تو دیدیم هویدا

The one mentioned in *EIO* 1436 (*alâ yâ ayyuhâ al-sâḳî bi dih*, &c.) is here the second alphabetic one.

Musaddasât, beg. p. 304, *al-salâm ai rauḍa* (as in *EIO* 1436).

Mukhammas, p. 313, beg.

خدایا بر من مسکین بخشائی شهی عالم

Mustazâd, p. 317, beg.

صبح آن صنم از خانه خمار بر آمد

Tarjî'bands, p. 319, beg. *mâ nâṭiḳ* (as in *Bankipore* 241, f. 185ᵇ).

After p. 350 one or more leaves are missing, and p. 351 begins in the middle of a *ḳaṣîda*, which is followed by five more.

Kiṭ'as and *fards*, p. 361, beg. *wafâ chû nîst* (as in *Bankipore* 241, f. 166ᵃ).

Rubâ'îs, p. 374, beg. ای کشته عیان از رخت انوار هدا

Copied by 'Abd al-Nabî, A.H. 1028 = A.D. 1619. The ms. formerly belonged to Blochmann, who has noted it as 'very correct'.

Pp. actually 395 (but numbered up to 393, since pp. 326, 327 have been repeated in the numeration), coll. 2, ll. 15; Nasta'lîḳ; decorated heading p. 1, gilding pp. 1–2; pp. 388–93 are damaged in one corner; size, 8⅝ × 5 in.

2634. Ms. Pers. f. 5

Dîwân i Sulṭân Salîm, by the Ottoman Sultan Salîm II, who died A.H. 982. See *Rieu* ii. 659ᵇ, &c.

This copy starts with seven poems in praise of God and the Prophet, beg. f. 1ᵇ,

ای ترا پردهٔ عزت علم یکتائی
کس نه همتای تو در ملکت بی همتائی

After these initial poems come (f. 5ª) *ghazals* in alphabetical order. A note at the end states the number of poems to be 280.

Dated A.H. 951 = A.D. 1544.

Purchased 1923.

Ff. 70, coll. 2, ll. 11; Nasta'lîḳ; decorated heading on f. 1ᵇ; size, 6⅝ × 4½ in.

2635. Ms. Pers. f. 4

Dîwân i 'Urfî by Muḥammad 'Urfî Shîrâzî, whi died A.H. 999. See above, nos. 1051–3, &c.

Ḳaṣîdas, beg. f. 1ᵇ as in nos. 1051–2. The order of the first ten is the same as in no. 1051, but differs after that.

Muḳaṭṭa'ât, beg. f. 91ª,

تهمت فسق بمن کرد یکی کفر اندیش

The poem which in no. 1051 is the first of the *muḳaṭṭa'ât* has in this ms. been inserted on four extra leaves, in a different hand, just before the last of the *ḳaṣîdas*; these leaves (ff. 85–88) did not form part of the original ms., but the catchword at the bottom of f. 84ᵇ has been suitably altered.

Tarkîbât, beg. f. 96ª,

نوای مدح که سنجی دلا مبار کناد

Tarjî'band, beg. f. 101ª,

ای حسن تو برتر از چه و چون

Selections from the *mathnawî* entitled *Farhâd u Shîrîn*, beg. f. 104ᵇ.

Ghazals, beg. f. 123ᵇ, تحفۂ مرهم نکیرد خاطر افکار ما

Rubâ'îs, alphabetically arranged, beg. f. 291ᵇ,

ای رانده ز نسبت حرم طاعت ما

Copied by Ibn Muḥammad Ja'far Saif al-Dîn al-Sharîf, and dated on f. 123ª the night of Tuesday, 13 Jumâdâ II, A.H. 1081 = Monday, 27 Oct. A.D. 1670, and on f. 313ᵇ Thursday, 15 Shawwâl, A.H. 1081 = 25 Feb. A.D. 1671.

Purchased 1904.

Ff. 313, coll. 2, ll. 12; Nasta'lîḳ; ff. 85–88 in a different hand (as mentioned above), ll. 11 to the page; f. 63 seems also to be the work of a restorer; some leaves repaired at the edges; on f. 123ª a very crude drawing of two armed men; size, 6¾ × 4½ in.

2636. Ms. Pers. d. 48

The same.

Ḳaṣîdas mixed with *tarkîbs* and *kiṭ'as*, beg. f. 1ᵇ,

ای متاع درد در بازار جان انداخته

Ghazals, beg. f. 76ᵇ as in the preceding ms. except that *sîna* comes here in place of the word *khâṭir*.

Rubâ'îs, beg. f. 204ᵇ as in no. 1052. The order of these is not alphabetical, but has some similarity to that of no. 1052 without being quite identical.

Undated.

Purchased 1923.

Ff. 225, coll. 2, ll. 17; Nasta'lîḳ; decorated heading on f. 1ᵇ and gilt marginal decoration ff. 1ᵇ, 2ª; size, 8⅞ × 5 in.

2637. Ms. Pers. e. 60 (ff. 8–55)

Part of the **Dîwân i Naẓîrî**, i.e. Muḥammad Ḥusain Naẓîrî of Nîshâpûr, who died *circa* A.H. 1021. See above, nos. 1074–5, &c.

Beg. f. 8ª in the middle of a *ghazal* rhyming in *tâ*; the first complete *ghazal* begins *bi kujâ mî-rawî u jây i tu ai mâh kujâst*. End on f. 55ᵇ, again in the middle of a *ghazal*, with the line *bi kâm i man na rasad ćâshnî i 'izzat i û, zi man 'iyâr i faḳîrî u khâksârî purs.*

Undated.

Purchased 1937.

Ff. 8–55, ll. about 17; Nasta'lîḳ and Shikasta in several hands; size, 8 × 5⅛ in.

2638. Ms. Whinfield 68

Dîwân i Sanjar, by Muḥammad Hâshim called Sanjar and Farâghî, who died A.H. 1032. See *EIO* 1488; *Rieu* ii. 675; *IVASB* 703–4, &c.

This copy starts with *ḳaṣîdas*, beg. f. 1ᵇ as in *IVASB* 703.

Kiṭ'as, f. 36ª, beg. خجسته ساعت نو روز خسرو عادل

Ghazals, f. 40ᵇ, beg. as in *EIO* 1488.

Rubâ'îs, f. 124ª, beg. نشست بصفحه گلی ژاله من

A *mathnawî*, f. 126ᵇ, identical with the one contained in *EIO* 1488 and with the one which in *IVASB* 703 is called *Munâjât*; here, however, it is headed *Farhâd u Shîrîn*.

Undated, but a seal on f. 1ª has A.H. 1138 = A.D. 1726.

Ff. 140, coll. 2, ll. 15; Nasta'lîḳ and Shikasta; decorated heading on f. 1ᵇ; size, 7½ × 4½ in.

2639. Ms. Pers. d. 86

Dîwân i Rahî. This poet is said in the *Makhzan al-gharâ'ib* (above, no. 395. 874) to be named Sulṭân 'Alîbeg, with the *takhalluṣ* Rahî, of the tribe Shâmlû, and to have been one of Shah 'Abbâs' mirzas. No other copy of his *dîwân* seems to have been recorded.

Ḳaṣîdas, f. 1ᵇ, beg.

چو مشک سجده شکر تو میکنند اطفال

Ghazals, f. 3ᵇ, beg. زده عشق آتشی سخانۂ ما

Rubâ'îs, f. 91ª, beg. باشد بدو عالم ای شه پاك سير

Kiṭ'as, ff. 95ᵇ–96ª, beg. ای جهان کرم که قامت چرخ

Mathnawîs, f. 96ᵇ, beg. اول سخن از کجاست دانی

Copied A.H. 1098 = A.D. 1687.

Purchased 1940.

Ff. 134, coll. 2, ll. 14; Nasta'lîḳ and Shikasta; decoration on f. 1ᵇ, but terribly rubbed and faded; some of the text on ff. 1ᵇ, 2ª is also rubbed; size, 8⅞ × 5½ in.

2640. Ms. Pers. e. 72

Four *mathnawîs* by Muḥammad Amîn Shahrastânî, with the *takhalluṣ* Rûḥ al-Amîn and the title Mîr Jumla, who died A.H. 1047. Apparently he never completed his *khamsa*, since only four poems are ever mentioned.

1. A *mathnawî* in the metre of Niẓâmî's *Makhzan al-asrâr*, which is probably the *Maṭmaḥ* mentioned by the author in his *Lailâ Majnûn* as one of his earlier *mathnawîs*, but of which I have not found any copy hitherto recorded. The form of the poem consists (after the introductory matter) of twenty *maḳâlas* on moral qualities, &c., each accompanied by an illustrative *ḥikâya*. The date of composition is given a few lines from the end as 26 Rabîʿ I, A.H. 1019.

Beg. f. 1[b],

بسم الله الرحمن الرحيم مطلع ايات كلام كنيم

2. **Khusrau Shîrîn**, preceded by a preface in mixed prose and verse. See *EIO* 1539.

Beg. of the preface, f. 39[b],

اى بسته بدست جود تو قطب

Beg. of the poem, f. 44[b], خداوندا بعشقم راه بنماى

3. **Lailâ Majnûn.** See *EIO* 1540; *Rieu* ii. 675. Beg. f. 177[b], as in Rieu's 'shorter recension'.

4. **Âsmân i hashtum**, or **Falak al-burûj**. See *Rieu* ii. 676; *Bankipore* 302.

Beg. f. 241[b], as in *Rieu*.

One leaf is missing at the end, and the bottom part of the last extant leaf is mutilated. Thus the last 20 lines or so of the poem are lacking.

Undated.

Purchased 1940.

Ff. 296, coll. 2 and margin column, ll. 19; Nastaʿlîḳ; size, 7¾ × 3⅝ in.

2641. Ms. Pers. e. 69

Gulistân i nâz, the rare *dîwân* of Rûḥ al-Amîn. See *Rieu* ii. 676; *EIO* 2897; *IVASB* 736.

About three leaves are missing at the beginning, and the book starts abruptly in the prose preface with the words *ḳaṭra i âbî az sabûyash*. The preface ends on f. 4[a], and the poems (which are all *ghazals*) beg. f. 5[b] as usual.

Something is lacking at the end also (probably three leaves) and the last poem found is one beg.

چون سايه رو بره نه دنبال ره نماى

The last leaf, moreover, has its top corner cut off.

Undated.

Purchased 1939.

Ff. 184, coll. 2, ll. 14; Nastaʿlîḳ; decorated heading on f. 5[b]; size, 8⅝ × 5⅜ in.

2642. Ms. Pers. d. 78

A portion of the **Kullîyât i Mashriḳî**. Of this poet, the *tadhkira*-writers are unanimous in declaring that 'his name was Mîrzâ Malik, he was of Mashhadî origin though born at Isfahan, was in the service of Ḥasan Beg Shâmlû governor of Khurasan, and wrote panegyrics of Shah ʿAbbâs and Shah Ṣafî.' In this account the last statement is the only one confirmed by the data found in the present ms. Here the author is called Abû al-ʿAlâ' Mashriḳî Shîrâzî, and it is evident that he resided at least some time in Shiraz, since he speaks of himself as being there in A.H. 1010 and one of his *tarjîʿbands* is in praise of the governor of Shiraz, Allahwirdî Khân. It is possible that there were really two poets of this *takhalluṣ* who have been confused by the *tadhkira*-writers.

The present copy, which lacks beginning and end, starts on f. 1[a] with the conclusion of the poet's *fards*, after which comes the prose preface to a *mathnawî* entitled *Shams al-mushraḳîn*, beg. الحمد لله رب العالمين از ازل تا ابد. In the course of the preface the poet explains that the inspiration for the poem had its origin in a spiritual discourse which took place between himself and some friends in the مصلى فارس in Ramaḍân A.H. 1010. The poem itself beg. f. 2[b],

اى نور حديقهٔ جهان بين

On f. 33[b] comes a second *mathnawî*, entitled *Shabistân i uns*, also with a prose preface beg. حمد نا محدود و ثناى نا معدود, and the poem itself beg. on the same page بنام خداوند ارض و سما

كه باشد مر اورا پرستش سزا

Ḳaṣîdas, mostly of a mystical nature, beg. f. 83[b],

يا احد كارساز يا صمد پير ما

These are incomplete, as there is a lacuna after f. 182.

F. 183[a] begins in the middle of a *tarjîʿband* eulogizing Allahwirdî Khân, governor of Shiraz. On f. 183[b] a *tarjîʿ* in honour of Shah Ṣafî; on ff. 185[a]–6[a] four acrostics in honour of ʿAlî Beg, Ḥasan Beg, Ḥusain Beg, and Khâliḳwirdî Beg. This section should, according to its colophon, have contained a *haft-band*, *tarjîʿât*, and *marâthî*.

Ḳiṭʿas, beg. f. 186[b], علاى دولت و دين نقد حيدر كرار

The second of these is in honour of Shah ʿAbbâs and the remainder addressed to various nobles.

Undated; probably latter 17th century.

Purchased 1938.

Ff. 191, coll. 2, ll. 23; Naskh; ff. 178–82 are badly mutilated; size, 9⅜ × 5 in.

2643. Ms. Pers. d. 82

Dîwân i Fayyâḍ, by ʿAbd al-Razzâḳ b. ʿAlî b. Ḥusain al-Lâhijî, called Fayyâḍ, who died *circa* A.H. 1060. See *Rieu Suppl.* 324; *Bankipore* 313.

At the beginning a few leaves (probably three) are lost, and f. 1[a] contains the last page of the prose preface,

starting with the words *andîsha i rîkhta dar naẓar i daryâ-kashân.*

Ḳaṣîdas, beg. f. 1b as in *Bankipore* 313. These extend to f. 78b, after which a leaf or two is missing, since it breaks off abruptly in the middle of one which begins *aknûn ki tâza gasht dilâ ʿahd i khurramî.*

Ghazals, beg. f. 79b as in *Rieu Suppl.* and *Bankipore.*

Copied Monday, 2 Shaʿbân, A.H. 1089 = 19 Sept. A.D. 1678.

Purchased 1939.

Ff. 211, coll. 2, ll. 19; Nastaʿlîḳ; size, 8⅞ × 5⅞ in.

2644. Ms. Pers. d. 85

Dîwân i Tanhâ, by Muḥammad Saʿîd Ḥakîm Ḳummî, who used as *takhalluṣ* both Saʿîd and Tanhâ, and who flourished under Shâh ʿAbbâs II (A.H. 1052–77). He is mentioned in the *tadhkiras* (see above, nos. 379. 120; 390. 13; 391. 57; 395. 443), but no other copy of his complete *dîwân* seems to be recorded.

1. *Ḳaṣîdas*, f. 2a, the beginning lacking.
2. *Ḳiṭʿas*, f. 11b. The first is a poem addressed *to* Muḥammad Saʿîd Ḥakîm by ʿAbd al-Razzâḳ Gîlânî, beg. ای گوهری که در ته این مشت نه بساط, followed by the reply.
3. *Ghazals*, f. 18b, beg.

ز دست قیل و قال ما نیاید حل مشکلها

4. *Rubâʿîs*, f. 137b, beg. در بحر بتان ز آرزو بر خیزیم
5. *Sâḳînâma*, f. 145b, beg. ثنا میکنم قبلهٔ جام را
6. *Mathnawî i Sûmnât*, f. 156b, beg.

این میکده کز صفا تماشش کردم

7. Another *mathnawî*, entitled *Gul u Raʿnâ*, f. 161b, beg. ای قبله نمای عشق بازی

Ff. 1, 208, 265 are blank leaves inserted in the place of lacunae of the original ms.

Dated 8 Dhulḥijja, A.H. 1069 = 27 Aug. A.D. 1659. Ff. i–iii are covered with miscellaneous owners' notes.

Purchased 1904.

Ff. iii + 272, coll. 2, ll. 18; Nastaʿlîḳ; crude 19th-century illumination has been added on ff. 1b, 11b, 18b, 145b, 156b; lacquered binding much damaged; size, 10⅝ × 6 in.

2645. Ms. Pers. e. 49

Yûsuf u Zalîkhâ, the *mathnawî* by Mullâ Nâẓim Harawî, who died A.H. 1081. See above, no. 1130, &c.

Beg. f. 1b as in no. 1130 except that the initial word is *Ilâhî* instead of *Khudâyâ*. The order of the lines throughout differs considerably from that of no. 1130.

Undated. Ff. 1–10 are added by a later hand.

Donor, R. F. C. Schomberg (1930).

Ff. 130, coll. 2, ll. 15; Nastaʿlîḳ; size, 7 × 3⅞ in.

2646. Ms. Ind. Inst. Pers. 67

Dîwân i Ṣâ'ib, by Muḥammad ʿAlî Ṣâ'ib Iṣfahânî, who died *circa* A.H. 1088. See above, nos. 1131–7, &c.

Ghazals, beg. f. 1b as in no. 1132.

Miscellaneous poems, also in alphabetical arrangement, the first being a *rubâʿî*, beg. f. 406b,

وادی عشق که حضرت پریشان انجا

After f. 455, which contains the beginning of the rhymes in *hâ*, something is lost, although the catchword has been altered to conceal the deficiency. From f. 456 to the end is another series of miscellaneous poems, also alphabetically arranged, starting in the middle of the rhymes in *dâl.*

Undated.

Donor, Sir M. Monier-Williams.

Ff. 469, coll. 2, ll. 15; Shikasta; decorated headings on ff. 1b, 406b, and smaller ones at the beginning of each new rhyming letter throughout; blank spaces at the end of a section have in some cases been filled with gilt floral decoration; size, 8⅞ × 5 in.

2647. Ms. Pers. d. 67 (ff. 1–44a)

Dîwân i Fiṭrat, by Mîr Muʿizz al-Dîn Muḥammad Mûsawî Khân, who used as *takhalluṣ* both Mûsawî and Fiṭrat, and who died either A.H. 1101 or 1106. See above, nos. 1993, 1214 (6), 1239 (40), 1240 (ff. 9b–15b), &c.

On ff. 1a–3a there is a prose preface ascribed to the author, beg. سبحان الله هرچند دیده قلم را

The poems start on f. 4b with a *ghazal* beg.

رهی از شور سودایت نمکدان کاسه سرها

They are arranged in sections according to the rhyming letter, each section containing a mixture of *ghazals, rubâʿîs, ḳiṭʿas,* and *fards.*

Copied by Muḥammad Imdâd ʿAlî Ḥusainî, 5 Jumâdâ II, A.H. 1270 = 5 Mar. A.D. 1854.

Purchased 1935.

Ff. 1–44a, coll. 2, ll. 15; Shikasta; size, 8⅞ × 6½ in.

2648. Ms. Pers. e. 60 (ff. 1–7)

A fragment of the **Dîwân i Nâṣir ʿAlî,** by Nâṣir ʿAlî Sirhindî who died A.H. 1108. See above, no. 1150; *EIO* 1639–45; *IVASB* 817, &c.

Beg. f. 1b as in *EIO* 1639. The collection found here consists entirely of *ghazals*, but includes a few not found in no. 1150. The copy breaks off abruptly on f. 7b with *har shab az shauḳ i tu ai pisar i khwush i âtash-khânahâ.*

Undated.

Purchased 1937.

Ff. 1–7, coll. 2, ll. 15; Nastaʿlîḳ; size, 8 × 5⅛ in.

2649. Ms. Pers. e. 73

Dîwân i Munṣif, a defective copy of the lyrics of Fâḍil Khân Munṣif. His death-date is unknown, but he was writing shortly after A.H. 1127. See *Pertsch* 949; *Rieu* ii. 706; *IVASB* 833.

This copy contains only *ghazals* and is incomplete at beginning and end. It begins on f. 1ª,

صورت هستی کونین که ثابت رقمست

The last poem found is one beg.

بینوا راز سر سفرهٔ خود دور مکن

Undated.

Purchased 1940.

Ff. 219, coll. 2 (and in some places a margin column), ll. 15; Nasta'lîḳ; size, 7⅜ × 4½ in.

2650. Ms. Pers. d. 67 (ff. 44ᵇ–68)

Dîwân i Wâḍiḥ, by Mîr Mubârak Allah Irâdat Khân, called Wâḍiḥ, who died A.H. 1128. See *EIO* 1674–5; *Rieu* iii. 938; *IVASB* 834–5.

Beg. f. 44ᵇ, ای خشك زبان ساخته مقصد طالبانرا

As in the *Dîwân i Fiṭrat* in the earlier part of this volume (above, no. 2647), a mixture of various verse-forms is found under each rhyming-letter section.

Copied by the same scribe as no. 1647, 22 Jumâdâ II, A.H. 1270 = 22 Mar. A.D. 1854.

Purchased 1935.

Ff. 44ᵇ–68, coll. 2, ll. 15; Shikasta; size, 8⅞ × 6½ in.

2651. Ms. Pers. e. 74

Dîwân i Ta'thîr, by Muḥammad Muḥsin Iṣfahânî, called Ta'thîr, who died A.H. 1135. See no. 1175 [add. & corr.]; *IVC* 287.

One or two leaves are missing at both beginning and end of the volume.

Laudatory *ḳaṣîdas* and *tarkîbbands*, f. 1ª; including a *tarkîbband* entitled *Rumûz al-ʿâshiḳîn* on f. 25ᵇ.

Muḳaṭṭaʿât u tawârîkh dar manḳabat, f. 37ª.

Mathnawîs, comprising: *Jahân-numâ*, f. 46ᵇ; *Minhâj al-miʿrâj*, f. 72ª; *Daʿwat al-ʿâshiḳîn*, f. 87ª; *Gulzâr i saʿâdat*, f. 96ᵇ; *Thamrat al-ḥijâb*, f. 108ª; *Ḥusn i ittifâḳ*, f. 114ª; *Maimanat-nâma*, f. 124ª (all these beginning as in no. 1175); a *mathnawî* written as a preface for a treatise on riddles (*risâla i muʿammâ*), beg. f. 131ª,

بنام آنکه در اجمال و تفصیل

Ghazals, f. 133ᵇ, beg. ای در کف توسر رشتهٔ عنوانها

Mutafarriḳât, f. 390ᵇ, beg.

خیال شعر کردن میکند رنگین هنرور را

Rubâʿîs (without heading; possibly a leaf continuing the end of the *mutafarriḳât* and beginning of the *rubâʿîs* has been lost), f. 410ª, beg.

دوران که مقام بهجت و خرسندیست

Undated.

Purchased 1940.

Ff. 412, coll. 2, ll. 15; Nasta'lîḳ and Shikasta; the foot of f. 14 has been cut away; size, 8¼ × 5¼ in.

2652. Ms. Pers. e. 64

Lailâ Majnûn, a romantic *mathnawî* in imitation of Niẓâmî, by Muḥammad Ṣâdiḳ Mûsawî, with the *takhalluṣ* Nâmî, who died A.H. 1204 (*Storey*, no. 416). See *IVASB* 880; and for other works by him, above, nos. 1191–3.

Beg. f. 1ᵇ as in *IVASB* 880.

Dated Friday, 4 Jumâdâ I, but the year has been erased and '819' substituted, which is an obvious forgery. The ms. evidently belongs to the late 18th or early 19th century.

Purchased 1938.

Ff. 73, coll. 2, ll. 11; Shikasta; decoration on ff. 1ᵇ, 2ª and decorated headings throughout, all extremely poor in execution and badly smudged; miniatures in a poor style on ff. 12ᵇ, 14ᵇ, 26ᵇ, 29ᵇ, 42ª; size, 7⅜ × 5 in.

2653. Ms. Ind. Inst. Pers. I

Âṣaf-nâma, a *mathnawî* account of the course of events in Rampur which began in A.H. 1209 = A.D. 1784 with the death of Faiḍ Allah Khân; and how, when his elder son and successor Muḥammad ʿAlî Khân was murdered by a younger son Ghulâm Muḥammad, the latter was attacked, defeated, and captured by the Nawwâb Âṣaf al-Daula of Oudh with the assistance of the English; and how the kingdom of Rampur was thus restored to Aḥmad ʿAlî, the infant son of Muḥammad ʿAlî Khân. The work appears to be the same as that described *Bûhâr* 421 (*Storey*, no. 933), where it is pointed out that the author, who is otherwise unknown, used the *takhalluṣ* Mauzûn. The work is dedicated to Âṣaf al-Daula and must have been both composed and copied within a few years of the events described, since f. 2ᵇ bears the inscription 'Fanny Birch 1796'.

The description given on f. 1ª is *Kitâb i tawârîkh i jang i Âṣaf al-Daula nawwâb wazîr al-mamâlik bâ Muḥammad ʿAlîkhân Afghân mâlik i Rohîlkhand u [ẓafar] yâftan bi madad i Ingrîz bahâdur.* This, however, is inaccurate, since Muḥammad ʿAlî Khân was murdered at the beginning of the narrative.

Beg. f. 2ᵇ, بنام خداوند رب العباد که ملك سلیمان بآصف بداد

On f. 43ᵇ there appears to start, though without any heading or other indication of division, a separate *mathnawî*, also in praise of Âṣaf al-Daula, beg. بنام خدائی که لطفش بداد عروس تمنا بعقد عباد. This ends with the chronogram *ḳirân i du kaukab bi burj i sharaf* (= A.H. 1196), and is probably a nuptial ode.

Copied by Ḥaidar ʻAlî; undated, but before A.D. 1796 (see above).

Donor, Mrs. Hennell.

Ff. 48, coll. 2, ll. 13; Nastaʻlîḳ; decorated heading on f. 2b, and gilt decoration ff. 2b, 3a, 9a; picture on f. 4a, somewhat stained; size, 15½ × 10½ in.

2654. Ms. Pers. d. 88

Dîwân i Ḳâ'ânî, by Mîrzâ Ḥabîb Allah Shîrâzî, called Ḳâ'ânî, who died A.H. 1270. See *Blochet* 1950; *Bankipore* 440.

The copy starts with the preface by ʻAbd Allah b. Muḥammad Jaʻfar called Maḥjûb, beg. f. 1b as in *Bankipore* 440.

Parîshân, or prose tales, f. 1b.

Ḳaṣîdas, f. 35b, headed *dar madḥ i Maulânâ ʻAlî b. Isḥâḳ al-Raḍî*.

Tarkîbs, f. 339b.

Ghazals, f. 352b.

Undated.

Donors, R. G. and T. G. Gayer-Anderson (1943).

Ff. 364, coll. 2, ll. 19; Nastaʻlîḳ with some Shikasta characteristics; gorgeous decoration on ff. 1b, 2a, 35b, 36a, 329b, 352b; flowered lacquer binding with doublures; size, 10 × 6 in.

VII. Poets of Uncertain Date and Anonymous

2655. Ms. Pers. e. 75

Dîwân i Niyâz. The author seems *not* to be the same as Niyâz Aḥmad Sirhindî who died A.H. 1250 and whose poems were lithographed at Delhi in 1876. Three other poets with this *takhalluṣ* are mentioned in the *Makhzan al-gharâ'ib*, viz. Farhâdbeg (above, no. 395. 2910), Muḥammad Riḍâi (ibid. 2924), and Luṭf Allah (ibid. 2927), but it is impossible to say whether our poet is to be identified with any of these.

A *Tarjîʻband*, f. 1b, beg. شد غلام تو ماه کنعانی بتو باد این عزیزی ارزانی

Ḳaṣîdas, f. 6b, beg.

ابر دست در و لؤلؤ چه فشاندن گیرد

Ghazals, f. 26b, beg. همره خویش بر این دل شیدائی را

The copy is apparently unfinished, as it ends half-way down a page with no colophon or *tamma*.

Probably 19th century.

Purchased 1940.

Ff. 81, coll. 2, ll. 9; Nastaʻlîḳ; size, 7¾ × 5½ in.

2656. Ms. Pers. e. 65 (ff. 113–15)

Three short pieces in *mathnawî* verse attributed to a certain Manṣûr ʻAlî Shâh.

1. *fî sharḥ kalâm Shâh Niʻmat Allah*, beg. f. 113b,

کوش خود بکشد دمی بر این نوا

2. *fî sharḥ risâla i Shaikh Ismâʻîl*, beg. f. 114a, هو الاول والاخر والظاهر والباطن

3. Heading as item 2, beg. f. 114b, الحقی الرومی اکر سؤال کند که حقیقة عرفان بچه وجه میسر گردد

The Shâh Niʻmat Allah referred to is presumably the famous poet who died A.H. 834, but the identity of 'Shaikh Ismâʻîl' is not clear.

Dated A.H. 1286 = A.D. 1869.

Purchased 1938.

Ff. 113–15, ll. 15; Nastaʻlîḳ; size, 8½ × 6¼ in.

2657. Ms. Pers. d. 41

Khalḳ i Ḥasanî, an anonymous *mathnawî* on the theme of Lailâ and Majnûn, in imitation of and in the same metre as Niẓâmî's poem. The book was originally entered in the library lists as being by 'Nassir Khan Bahadur (Sayid Mohamed)', but I can find no confirmation of this attribution. For the title see f. 214b, *ṣad shukr ki în ʻarûs i nâmî binshast bi jumla i tamâmî; bar nâm i Ḥasan tamâm kardam Khalḳ i Ḥasanîsh nâm kardam.*

Beg. f. 1b, ای نام تو زینت بیانها آرایش روی داستانها

Undated; probably early 19th century. The front fly-leaf bears the inscription 'George Tayler to his affecte brother The Revd C. B. Tayler. Cal: 19 febry 1838', and the end fly-leaf the signature Charles Stanley Tayler.

Ff. 215, coll. 2, ll. 13; Nastaʻlîḳ; marbled paper; size, 8¾ × 5⅝ in.

2658. Ms. Pers. e. 76

Mihr u Wafâ, a *mathnawî* in the metre of Niẓâmî's *Khusrau Shîrîn*, with no indication as to the author.

Beg. f. 1b,

الهی از طریقت واقفم ساز باسرار حقیقت عارفم ساز

The bottom half of f. 1 is torn away, and a few leaves are lacking at the end.

Undated.

Purchased 1940.

Ff. 126, coll. 2, ll. 12; Nastaʻlîḳ; poorly executed decorated heading on f. 1b; size, 8¼ × 5⅜ in.

2659. Ms. Pers. b. 8

A calligraphically written poem without any indication of author or scribe. The heading runs هذه قصیده محکمة فی بیان معنی الحدیث الشریف المشهور لا جبر ولا تفویض بل امر بین الامرین وقد جعلتها تحفة لحضور قبلة العارفین ملاذ السالکین

The poem begins عدلی آن باشد که حق در خلق بیند جلوه گر

Donors, R. G. and T. G. Gayer-Anderson (1943).

Pp. 14, ll. 4; large Nastaʻlîḳ with decorations; size, 17⅛ × 11 in.

2660. Ms. Pers. d. 39 (f. 221)

The first leaf of a *mathnawî* entitled **Sûz u gudâz,** which is, however, *not* the well-known one by Muḥammad Riḍâ' Nau'î. This odd leaf was originally found lying loose between the pages of the ms.

Beg. ای صبا ای محرم راز دلم

F. 221[b], ll. 10; Nasta'lîḳ; size, 7¼×4⅜ in.

VIII. Poetical Collectanea

2661. Ms. Pers. c. 28

Five heroic *mathnawîs* by different authors.

1. **Sharaf-nâma i Iskandarî,** being the first part of Niẓâmî's *Iskandar-nâma.* See above, nos. 586–96, 607, 614, 2562–3.

Beg. as usual, f. 1[b]. There are lacunae after ff. 3, 16, 52; and between ff. 6 and 7 ought to be inserted ff. 210–13. End on f. 64[b].

Copied by 'Abd al-Rashîd b. Shaikh Munawwar i Banî Isrâ'îl, at the request of Bairam 'Alî Sulṭân, in the town of Kawal, 14 Muḥarram, A.H. 1029 = 21 Dec. A.D. 1619.

2. **Tîmûr-nâma** by Hâtifî. See above, nos. 1006–12. Beg. as usual, f. 65[b]; end on f. 101[a].

Undated.

3. **Iḳbâl-nâma i Iskandarî,** being the second part of Niẓâmî's *Iskandar-nâma.* Cf. item 1 above.

Beg. as usual, f. 102[b]. The correct order of the leaves in this part is ff. 102–10, 137–9, 123, 141–2, 115, 116, 114, 113, 112, 111, 128, 140, 129–36, 117–21, 125, 126. End on f. 126[a].

Copied by the same scribe as item 1, 9 Rabî' I, A.H. 1030 = 1 Feb. A.D. 1621.

4. **Shâhnâma** by Muḥammad Ḳâsim Ḳâsimî. See above, nos. 513–17.

Beg. as usual (except that we have *dar* instead of *bar* at the beginning of the second hemistich), f. 127[b]. The correct order of the leaves of this part is ff. 127, 152, 153, [lacuna of about 5 leaves], 143–51, 154–73, 175, 174, 177, 176, 178, [lacuna of a couple of leaves], end on f. 179[a].

Dated Jumâdâ II, A.H. 1027 = June A.D. 1618.

5. **Sâmnâma.** Cf. above, nos. 2544 (1), 2600. I have not been able to establish which version of the epic we have here; since leaves are in great disorder, and there are no catch-words in this part of the ms. to assist in restoring the correct order, the task of identifying the version would take considerable time.

Beg. f. 180[b], چنین گفت موبد مراین داستان
که از دختر شاه بلخ آن زمان

This portion of the ms. occupies ff. 180–209, and ff. 122, 214 appear to belong to it as well; it is not dated. Ff. 215–16 are covered only with scribbling.

Donor, K. Moldovach (1932).

Ff. 216, coll. 4, ll. 25; Nasta'lîḳ; decoration at the head of each section and pictures on ff. 7[a], 17[a], 31[a], 53[b], 54[b], 56[b], 57[a], 201[a], 206[b], 208[b], 209[a], 213[b], 214[a] (both pictures and decoration are in a very poor style and considerably later than the date of copying of the text); many leaves are badly rubbed, and many margins damaged; size, 13⅞×8⅛ in.

2662. Ms. Whinfield 54

An anthology of selections from the *dîwâns* of thirteen poets. At the beginning of most sections the copyist gives the number of lines quoted from the poet in each verse-form.

1. Anwarî, beg. f. 1[b], نصر فراینده باد ناصر دین را

2. Ẓahîr al-Dîn Faryâbî, f. 84: *ḳaṣîdas,* 701 lines; *mathnawîs,* 13; *ghazals,* 6; *tarkîbs,* 32; *muḳaṭṭa'ât,* 178; *rubâ'îs,* 14; total, 1,044 [*sic*].

3. Khâḳânî, f. 119: *ḳaṣîdas,* 1,182 lines; *muḳaṭṭa'ât,* 191; *tarkîbs,* 182; *ghazals,* 373; *rubâ'îs,* 84; total, 2,013 [*sic*].

4. 'Uthmân Mukhtârî, f. 186: *ḳaṣîdas,* 1,210 lines; *ghazals,* 62; *tarkîbs,* 56; *muḳaṭṭa'ât,* 62; *rubâ'îs,* 10; total, 1,400.

5. Mas'ûd i Sa'd i Salmân, f. 231.

6. Sayyid Ḥasan Ghaznawî, f. 314: *ḳaṣîdas,* 768 lines; *muḳaṭṭa'ât,* 30; *tarkîbs,* 161; *ghazals,* 161; *rubâ'îs,* 68; total, 1,058 [*sic*].

7. Sayyid Ḥasan Ashrafî, f. 350: *ḳaṣîdas,* 306 lines; *tarkîbs,* 21; *muḳaṭṭa'ât,* 130; *ghazals,* 76; *rubâ'îs,* 46; total, 579.

8. Jalâl 'Aḍud Yazdî, f. 371: *ḳaṣîdas,* 36 lines; *ghazals,* 482; *rubâ'îs,* 8; total, 526.

9. 'Abd al-Wâsi' Jabalî, f. 382: *ḳaṣîdas,* 410 lines; *ghazals,* 132; *tarkîbs,* 24; *rubâ'îs,* 15; total, 571.

10. Abû al-Faraj Rûnî, f. 403: *ḳaṣîdas,* 337 lines; *rubâ'îs,* 50; total, 387.

11. Azraḳî Harawî, f. 417: *ḳaṣîdas,* 298 lines; *rubâ'îs,* 14; total 321 [*sic*].

12. Mujîr al-Dîn Bailaḳânî, f. 428: *ḳaṣîdas,* 124 lines; *ghazals,* 50; *muḳaṭṭa'ât,* 19; *rubâ'îs,* 12; total, 205.

13. Adîb Ṣâbir, f. 435: 503 lines.

F. 155 is wrongly bound and should follow f. 163.

Copied, 9 Rajab, A.H. 1012 = 13 Dec. A.D. 1603.

Ff. 438, coll. 2, ll. 17; Nasta'lîḳ; inferior decorated headings of later date have been added at the beginning of each section; badly worm-eaten; size, 8¼×4 in.

2663. Ms. Pers. d. 65

Rubâ'îs by various authors, viz.

1. Ff. 1–388, Saḥâbî Astarâbâdî. Ff. 1[b]–13[a] contain a prose preface, liberally interspersed with pieces of verse (mostly *rubâ'îs*), beg.

تا بنماید زدجای غرور راه روانرا ره الله نور

After f. 1 there is one leaf missing, as the Arabic foliation shows. On f. 13[b] begins the collection of *rubâ'îs,* over 5,000 in number, arranged in alphabetical order, beg. المنة لله که بانعام خدا

On f. 379^{b} is a *mathnawî* by the same author, beg.

در جهانند مشت خام طمع

On f. 388^{b}, another hand has added a number of single lines headed *az ghazalîyât i Sahâbî* and a *kiṭʿa*.

2. Ff. 389–405, '*Rubâʿîyât* i Ḥadrat Maulawî', i.e. Jalâl al-Dîn Rûmî, a collection of 215 quatrains, beg. f. 389^{b}, در چشم منی وگرنه بینا کیمی

One or more leaves appear to be lost after f. 405, since there is a catch-word at the bottom of the verso which is not picked up.

3. Ff. 406–27, "*Rubâʿîyât* i Maḥwî", 297 quatrains possibly by Mughîth al-Dîn Maḥwî Hamadânî or ʿAbd al-ʿAlî Maḥwî Ardabîlî (cf. *Rieu* ii. 738^{b}, 739^{a}).

Beg. f. 406^{b}, این دست کجا و آن بر ودوش کجا

Ff. 428^{a}–30^{a} contain a number of additional quatrains in the later hand; presumably they are to be attributed to the same author.

4. Ff. 430–46, 289 quatrains by Mullâ Mu'min Ḥusain Yazdî, who died A.H. 1010 or 1019 (see above, no. 395. 2318; also *Bankipore* 273 and *Pertsch* 673.2, 663 *mîm* 168). Beg. f. 430^{b}, از خفت جان و نقل تن میسوزم

5. F. 446^{b} contains the following pieces, all in different hands:

a. A quatrain headed Maulânâ ʿAbd al-Nabî Ḳazwînî.

b. A *kiṭʿa* of three *hazaj baits* headed 'Maulawî' [i.e. Rûmî].

c. A quatrain without ascription.

d. A quatrain headed Mîr Muḥammad Mu'min Astarâbâdî (see above, no. 395. 2317; and *EIO* 1530).

e. Two *baits* in the *mutaḳârib* metre, headed Barâdar i Amîr Beg . . . (the rest has been obscured by the binding).

f. One bait in the *mujtathth* metre headed Bâbâ Ṭâlib Iṣfahânî (see above, nos. 376.385, 379.382, 395.1446).

Undated, but probably late 16th or early 17th century. Purchased 1934.

Ff. actually 441 (for ff. 2/3, 141/2, 189/90, 276/7, 404/5 are each one leaf), coll. 2, ll. 14; excellent Nastaʿlîḳ (ff. 388^{b}, 428^{a}–30^{a}, 446^{b} in Shikasta); somewhat damp-stained but text undamaged; decoration on f. 1^{b}; size, $10\frac{3}{4} \times 5\frac{1}{2}$ in.

2664. Ms. Whinfield 17

A miscellany containing:

I. Tales in prose, apparently by a certain Muḥammad Shafîʿ, which name is included in some verses on p. 5. They are introduced by a long preface in prose and verse, beg. p. 1, بهتر مقالی که سر خیل قاروان فنون اورده اند که مجاودت. Beg. of the first story, p. 7, جمعی از سادات بنی هاشم. These end on p. 80; pp. 81–84 are blank.

II. Selections from the works of various poets.

1. P. 85, *ghazals* from the *Dîwân* of Wâʿiẓ; cf. above, no. 1144; *Rieu Suppl.* 334; *IVASB* 803; *Blochet* 1914, &c.; or alternatively another poet using this *takhalluṣ*, above, nos. 376.444, 379.724, 395.586.

Beg. ای نام دلکشای تو سر لوح کارها

2. P. 105, *ghazals* from the *Dîwân* of Ṣâ'ib; see above, nos. 1131–7, &c. Beg.

میزبانی که ز جان سیر کند مهمانرا

3. P. 116, one *ghazal* ascribed to Bayân. Possibly this refers to Mahdî Bayân (above, no. 376. 778, &c.), or to Muḥammad Amîn Khân Bayân (*IVASB* 943, f. 89^{b}).

4. P. 116, *ghazals* by Abû Ṭâlib Hamadânî with the *takhalluṣ* Kalîm. See above, nos. 1116–21, &c.

5. P. 120, *Haft Band*, a poem in seven stanzas in praise of ʿAlî, by Kamâl al-Dîn Ḥasan Kâshî, who died in A.H. 710, according to Taḳî al-Dîn Kâshî's *Khulâṣat al-ashʿâr* (*Sprenger*, p. 18). See *Sprenger*, p. 457; *IVASB* 552, &c.; *IVPS* 1074 (1); *Blochet* 1877; and Daulatshâh (edition of E. G. Browne, 1901), pp. 296–8.

6. P. 127, a *ḳaṣîda* by 'Mîrzâ Raḍî'. For poets of this name see *Pertsch* 674. 7; *IVASB* 916; *IVC* 326 (437–8), &c. Beg. در خرابات مجانین کن کذر

7. P. 133, three *mathnawîs* by Muḥammad Ḳulî Salîm. See above, nos. 1112–14. The first is the first part of the *Khar i dallâl*, which has in no. 1112 the sub-title *naḳl az jaud i Ḥâtim Ṭâ'î*. It begins here in the same way as does the version mentioned in *EIO* 1558. 4.

The second is the second part of the same poem, sub-titled *dar taʿrîf i khar*. Beg. p. 142,

ساده دلی را ز پی راه دور

The third corresponds to the poem which is found on f. 448 of no. 1241 above, and in *EIO* 1558. 7 and *Bankipore* 311, f. 32^{b}. Beg. p. 149,

شنیدم حیله پردازی ز احسام

8. P. 166, *Nân u ḥalwâ* by Bahâ' al-Dîn Muḥammad b. Ḥusain ʿÂmilî. See above, nos. 1085–8, &c.

9. P. 196, *ghazals* by the following authors:

ʿAbd al-Maulâ: see *Pertsch* 20 (f. 26^{a}), 63 *mîm* 4.

Ṣafî Ḳulî Beg: see *Blochet* 2000, 2002; *Pertsch* 672 II b 5 (there called Ṣafâḳulî). Perhaps the same as Ṣafî Ḳulî Khân, beglerbeg of Khurâsân and patron of Shauḳî, mentioned by *Rieu* ii. 698^{b}, 701^{a}, who flourished around A.H. 1088.

Bayân: see above (II. 3).

Shaikh ʿAlî Taḳî: see *Pertsch* 12.13.

Ṭâlib Âmulî: see above, nos. 1090–2.

10. P. 199, *rubâʿîs* by the following: Saḥâbî, Mu'min Ḥusain Yazdî, Maḥbûb, ʿUmar Khayyâm, Kamâl al-Dîn Ismâʿîl Iṣfahânî (see above, nos. 638–43), Bahâ' al-Dîn ʿÂmilî, ʿAbd al-ʿÂl Najât Iṣfahânî (see above, nos. 1162–5), Ḳâsim Mashhadî (cf. the Muḥammad Ḳâsim Mashhadî of no. 2032. 11 [Mashhadî, not Mahdî, being the correct reading there], also *IVC* 753 (1812), and *Pertsch* 672 II b 5), and Ḥâfiẓ (Brockhaus 643).

11. P. 202, a *kiṭʿa* by Ḥasan Khân Shâmlû, governor

of Khurâsân, A.H. 1027–50. Cf. above, no. 384. 24; also *Blochet* 1996; *Pertsch* 672 II b 5; *Rieu* ii. 682a, &c.

12. P. 203, a *mathnawî* entitled *Ta'rîf i ḥamâm* by Shafî'â Athar Shîrâzî, the same as the fourth of the *mathnawîs* mentioned above, no. 1156. Beg.

شب چون بخت عشاق از سیاهی

13. P. 210, a *mathnawî* by Waḥshî Bâfiḳî (cf. above, no. 1039). Beg. دوستان شرح پریشانی من گوش کنید

Undated.

Pp. i + 226, col. 2, ll. 12 (mostly written obliquely); Nasta'lîḳ; margins and spaces between the lines ornamented with gilt designs; decorated panels pp. 1, 85; size, 10 × 5½ in.

2665. Ms. Elliott 62 (ff. 216–55)

Ḳaṣîdas by various authors, headed *Ḳaṣâ'id fî mujâbât* (i.e. 'parallel' poems), on the margins of ff. 216–55.

1. F. 216b, a *ḳaṣîda* beg.

مرا دل پیر تعلیم است و من طفل زبان دانش

There is no explicit mention of the name of the author of this poem, but our copyist has implicitly attributed it to Amîr Khusrau by heading the following poem with the words *aiḍan lahu*.

2. F. 221a, by Amîr Khusrau, beg.

دلم طفلست و پیر عشق استاد زبان دانش

This is taken from his third *dîwân*, *Ghurrat al-kamâl*, being the third *ḳaṣîda* there (no. 754 above, f. 69a; no. 755, f. 78a).

3. F. 230b, by Jâmî, from his first *dîwân*, *Fâtiḥat al-shabâb* (no. 894, f. 481b margin). Beg.

معلم کیست عشق و کنج خاموشی و بستانش

4. F. 236a, by 'Aṭṭâr (his third *ḳaṣîda* in no. 636, f. 5b). Beg.

چرخ مردم خوار اگر روزی دو مردم پرورست

5. F. 240a, another by Amîr Khusrau, being the fifth *ḳaṣîda* in his third *dîwân* (no. 754, f. 78a; no. 755, f. 88a).

6. F. 244a, another by Jâmî (in no. 894, f. 484a margin, it follows immediately after the one mentioned as item 3 above). Beg.

کنگر ایوان شه کز کاخ کیوان برترست

7. F. 248b, one ascribed to Mîr 'Alî Shîr, beg.

آتش لعلی که تاج خسرو انرا زیورست

8. F. 252b, one ascribed to 'Fakhr i Kamâl', beg.

خار مشمر تارکی کز غصه بی خواب و خورست

The whole ms. was copied in A.H. 911 = A.D. 1506 (see no. 948 above for details).

Ff. 216–55, margin-columns of 24 lines; beautiful Nasta'lîḳ; size, 9 × 5½ in.

2666. Ms. Pers. e. 27

A collection of Persian poems written in Hebrew script.

1. Ff. 3–50, *Bahâr u arghawân*, a romantic *mathnawî* in the style of Niẓâmî and in the metre *hazaj*. A folio or two is unfortunately lacking at the beginning, and no name of an author appears. From the *khâtima*, however, we learn that the date of composition is given by the chronogram *bihisht i ma'ânî* = 878 (A.H. 878 = A.D. 1473), and that the total number of its lines is equivalent to the numerical value of the title *Bahâr u arghawân* = 1472. At the end of the poem a few lines have been added by the scribe, who signs himself Nehemiah ben Amshel, with the date (?) סֹטֹ (this perhaps indicates the year 5569 = A.D. 1808).

2. Ff. 52–83, *Timthâl-nâma*, another romantic *mathnawî*, by Judah ben Eleazer Kâshî; there is no indication of his date. Beg. בנאם פאדשאה הר דו עאלם כ״דאונד טיור ווחש ואדם

3. Ff. 84–103, *Siḥr i ḥalâl*, by Ahlî Shîrâzî (see above, nos. 1027–8, &c.). Prose preface on f. 84b, beg. צ׳נין גויד ג׳ואץ דריאי סכ״ן באזי אהלי שיראזי כה רוזי דר מחפ׳ל צף׳ נשינאן בארגאה חקיקת

Usual beginning of the poem on f. 85b.

4. Ff. 104–15, *Sâḳînâma*, a *mathnawî* by Partawî Shîrâzî, who died A.H. 927 or 928 (see above, no. 384. 647; and *EIO* 1743. 19). Beg. f. 104b, דלא פרדה בר דאר אז רוי כאר במסתי בדר פרדה׳ רוזגאר

All four items are in the same hand. On f. 1a is inscribed, 'To Dr. Neubauer, with G. I. A. Churchill's best regards. Tehran, 29/9/87'.

Donor, Dr. A. Neubauer (1900).

Ff. 115, coll. 2, ll. 16; Judaeo-Persian script; European paper watermarked with a trefoil and [monogram]; size 7⅞ × 5¼ in.

2667. Ms. Pers. e. 32 (ff. 473–92)

Short *mathnawîs*, without title or author's name.

F. 473b, poems in praise of God and His attributes, beg. حمد بیحد صفات یزدان بود مدح بیقدح ذات یزدان بود

F. 478a, *al-bâb al-thânî fî madḥ al-Nabî wa aṣḥâbihi wa âlihi*, consisting of seven *faṣl*.

F. 481a, a marginal note *wa fîhi tis'-'ashar faṣlan*, after which follow pieces on human qualities, &c.

Date, Muḥarram, A.H. 1316 = May/June A.D. 1898.

Purchased 1904.

Ff. 473–92, coll. 3, ll. 16–20; Shikasta; size, 8⅝ × 6¾ in.

2668. Ms. Ind. Inst. Pers. 109

A collection of verses extracted from a large number of poets, starting with a line from Ṣâ'ib, beg. f. 1b,

اگر نه مد بسم الله بودی تاج عنوانها

All are in the same hand up to f. 16a. The rest of the volume is filled with miscellaneous scribbled entries without any order. Ff. 19b, 20b contain passages in Gujarati.

Ff. 22, ll. 17; Nasta'lîḳ; size, 8¼ × 5¼ in.

IX. Sufism in Prose and Verse

2669. Ms. Pers. d. 79

Zâd al-musâfirîn by Nâṣir b. Khusrau, composed in A.H. 453 and consisting of 27 *ḳaul*. See *Blochet* 161; *Browne Suppl.* 730; *Etessami* 124; and the edition by Muḥammad Badhl al-Raḥmân, Berlin, 1341/1923.

Beg. f. 1ᵇ,

سپاس خدایرا که افریدکار جوهر پنهان و پیداست

Although undated, this copy appears to be of the 17th or even 16th century, whereas the other three copies mentioned above are all of the 19th century; a collation of *ḳaul* 1 with the printed text shows several cases where the readings of this ms. are superior to those of the edition. E.g. p. 7, l. 10, نوشتن مرغایانرا و حاضران از میان دانا و میان ; p. 7, ll. 12–13, غایبان اولیتر باشند سزاواتر علم

This work ends on f. 261ᵇ, and is followed on f. 262ᵃ by the *Risâla dar jawâb i nawad u yek fikra* (Ivanow, *Guide to Ismaili literature*, no. 603), which has been published at the end (pp. 563–83) of the edition of Nâṣir b. Khusrau's *Dîwân* (Tehran, 1307/1928). Of this rare work also, the present ms. is useful in supplementing the defects of the printed text. Beg. قال النبی صلی الله علیه وآله وسلم لا تسبوا الدهر فان الله هو الدهر دهر بقاء مطلق است . The colophon gives the name of the Amîr to whom the work is dedicated as "ʿAlî b. al-Asad", instead of "b. Aḥmad".

Undated (but see above); an owner's seal bears the date A.H. 1175 = A.D. 1761/2.

Purchased 1938.

Ff. 273, ll. 19; Naskh; size, 10⅝ × 5⅞ in.

2670. Ms. Pers. f. 3

Zubdat al-ḥaḳâ'iḳ fî kashf al-daḳâ'iḳ, commonly known as *Tamhîdât*, by ʿAin al-ḳuḍât ʿAbd Allah b. Muḥammad al-Miyânajî, who died A.H. 533. See above, no. 1247; F. Meier, 'Stambuler HSS. dreier persischer Mystiker' (*Der Islam*, Bd. xxiv, pp. 1 sqq.), &c.

Beg. f. 1ᵇ, الحمد لله . . . چنین کوید المولی المرحوم الشهید السعید ملك الافاضل و العلماء عین القضاة قدس الله روحه العزیز که جمعی دوستان در خواستند که از بهر ایشان سخنی چند جمع کرده شود . . . و این کتاب زبدة الحقایق فی کشف الدقایق بر ده تمهید تمام کرده شد تا خوانندکان را فایده بود اما بعد بدانك در حق صورت . This preface, if authentic, appears to controvert Meier's statement (op. cit., p. 2) that the genuine title of the work is not found in the author's text.

The first *tamhîd* is not marked; *tamhîd* 2 on f. 10ᵇ; 3, f. 20ᵇ; 4, f. 29ᵃ; 5, f. 32ᵇ; 6, f. 47ᵇ; 7, f. 69ᵇ; 8, f. 84ᵃ; 9, f. 102ᵇ; 10, f. 129ᵃ.

Undated, but apparently old.

Purchased 1904.

Ff. 187, ll. 15; Naskh; ff. 144–51 and 184–7 are on different paper in a later hand approaching Nastaʿlîḳ; ff. 160 and 183 have been mutilated but the missing text supplied by the repairer; the title *Tamhîdât* appears on the fore-edge; size, 6¾ × 4⅞ in.

2671. Ms. Whinfield 56 (ff. 1–48)

Dalîl al-ʿârifîn, the teachings of Muʿîn al-Dîn Ḥasan Sijzî Ćishtî, compiled by his disciple Ḳuṭb al-Dîn Bakhtiyâr Kâkî Ûshî, who died A.H. 633. See *Bankipore* 1639; also short extracts in *Rieu* iii. 973ᵇ; *IVC* 460 (2). In the present ms., as in the Bankipore one, the date of composition is given as A.H. 512, which is of course impossible since Muʿîn al-Dîn was only born in A.H. 535.

Beg. f. 1ᵇ as in the Bankipore ms.

Ḳism 1, f. 1ᵇ, *dar fiḳh wa ṣalât wa maktûbât wa tasbîḥ wa aurâd u juz ân*; *ḳism* 2, f. 24ᵃ, *dar sulûk u fawâ'id i ân.*

Copied at Delhi by Ḥâfiẓ Mubârak b. Shaikh Burhân, 18 Dhulḳaʿda, A.H. 1116 = 14 Mar. A.D. 1705.

Ff. 1–48, ll. 15; Naskh; size, 8¼ × 5¼ in.

2672. Ms. Pers. e. 35 (ff. 1–36)

Bayân al-tanzîl, an expansion by ʿAzîz al-Dîn ʿAbd al-ʿAzîz b. Muḥammad al-Nasafî (who died A.H. 661) of his own work *Kitâb al-tanzîl*.

A work answering to this description is mentioned *EIO* 1806 (I do not know why Ethé there calls it '*probably* by Nasafî himself', since the preface of that copy clearly begins *mîgûyad* . . . ʿ*Azîz b. Muḥammad al-Nasafî*), but it is nevertheless completely different from the present work.

The preface to the India Office ms. states simply that, in consequence of the *Kitâb al-tanzîl* being found too compressed in expression to be clear, the writer composed a fresh work, dividing it like the *Kitâb al-tanzîl* into 20 *aṣl*.

The preface to the present ms. runs as follows: جماعت اصحاب کثرهم الله تعالی باین درویش اشارت کردند که میباید برای ما کتابی جمع کنی که بزرکتر از کتاب تنزیل باشد و خوردتر از کشف الحقائق که کتاب تنزیل از روی الفاظ بغایت مختصر است و ما باین سبب تمامی معانی در نمیابیم و کتاب کشف الحقائق بغایت مطول است و ما باین سبب تمامی معانی وی را ضبط نمی توانیم کرد اشارت اصحاب را قبول کردم و از خدای تعالی مدد و یاری خواستم وانه ولی الاجابة و این کتاب بر ده [*sic*] فصل کردم و بترتیب تنزیل اما بزرکتر از تنزیل و بیان التنزیل نام نهادم الخ

A remarkable fact is that the preface to the *Kashf al-ḥaḳâ'iḳ* states that the main work will be preceded by a brief note on the origin of the differences of sects; this note is not found in the Bodleian ms. of the *Kashf* (above, no. 1249; see also add. and corr. thereto), whereas the present work does start with a section on this subject. The preface to the *Kashf* further states that it will summarize the opinions of the theologians, philosophers, and mystics (*ahl i sharî'at, ahl i ḥikmat, ahl i ṭarîḳat*) on each point; and this is exactly the arrangement of the present work, and a feature in which it differs markedly from *EIO* 1806.

The conclusion seems to be that the India Office version of the *Bayân* was compiled before the *Kashf*, and that after the appearance of the latter, the author prepared this new edition of his earlier work, basing it rather on the principle of abridging the *Kashf* than of expanding the *Tanzîl*.

Beg. f. 2ᵇ, بنام خدای که بود و هست و خواهد بود

Aṣl 1, f. 3ᵃ, on God; 2 (not marked, but apparently starting at the bottom of f. 11ᵇ), on the world; 3 (not marked, but starting on f. 18ᵇ), on mankind; 4, f. 22ᵇ, on prophet and saint; 5, f. 25ᵃ, on miracles; 6, f. 26ᵃ, on inspiration; 7, f. 27ᵇ, on God's Book and Word; 8, f. 29ᵃ, on *shab i ḳadr* and the day of resurrection; 9, f. 30ᵃ, on death and life; 10, f. 31ᵃ, on the return to God (*ma'âd*).

Same hand as no. 2800, which is dated A.H. 1265 = A.D. 1848.

Purchased 1904.

Ff. 1–36, ll. 15; small Nasta'lîḳ; size, 8⅜ × 5⅝ in.

2673. Ms. Whinfield 75

Kashf al-asrâr 'an lisân al-ṭuyûr wal-azhâr, a Persian translation, made by Yûsuf b. Muḥammad b. Ibrâhîm al-Tûzî at the request of Sulṭân Fakhr al-Dîn 'Îsâ b. Muḥammad b. Aidîn, from the Arabic of 'Abd al-Salâm b. Aḥmad b. Ghânim al-Maḳdisî. The dynasty of the Aidîn Oghullari ruled the district round Smyrna A.H. 700–806, and it seems likely that our translation belonged to this period, although I cannot find any mention elsewhere of an 'Îsâ b. Muḥammad belonging to this family.

Beg. of the translator's preface, f. 1ᵇ, حمد و ثنا خدای را

Beg. of the work itself, f. 3ᵃ, چنین فرمود امام الهمام عبد السلام ابن غانم المقدسی

Dated end of Ramaḍân, A.H. 937 = May A.D. 1531. The work ends on f. 68ᵃ; ff. 68ᵇ–70ᵃ are blank; on f. 70ᵇ are some verses in another hand. In places there are marginal notes explaining in Persian difficult Arabic words.

Ff. 70, ll. 15; Turkish script; size, 6⅝ × 4⅝ in.

2674. Ms. Whinfield 55

Gulshan i râz by Najm al-Dîn Maḥmûd b. 'Abd al-Karîm Shabistarî. See above, nos. 1241 (ff. 517–29), 1260, &c.

Beg. as usual, p. 2.

This ms. is stated by Whinfield to be 'a copy of the Midnapore ms. made for me in 1877'.

Pp. ii + 101, coll. 2, ll. 10; Nasta'lîḳ; size, 8½ × 6⅛ in.

2675. Ms. Pers. f. 9 (ff. 76–109)

The same.

Beg. as usual, f. 76ᵃ.

Undated.

Donors, R. G. and T. G. Gayer-Anderson (1943).

Ff. 76–109, coll. 2, ll. 15; neat Shikasta; decorated heading on f. 76ᵃ; size, 5⅝ × 3 in.

2676. Ms. Whinfield 5

The same, with the commentary entitled *Mafâtîḥ al-i'jâz* by Muḥammad b. Yaḥyâ b. 'Alî al-Jîlânî al-Lâhijî al-Nûrbakhshî. See *EIO* 1816–19, 3066, &c.

Beg. f. 1ᵃ, باسمك الاعظم الشامل فيضه المقدس

This was copied for Whinfield 'from the Midnapore ms.' by Aflaḥ al-Dîn Muḥammad of Mudaran in Johannabad, Burdwan, in 1877. Whinfield notes it as 'a very correct copy'.

Ff. 286, ll. 17; Nasta'lîḳ; size, 12½ × 9 in.

2677. Ms. Whinfield 46

The same, with the same commentary, but incomplete.

Beg. f. 1ᵇ, باسمك الاعظم انشای [sic] فيضه المقدس

This is noted by Whinfield as 'an inferior copy', and was copied for him from the Calcutta Asiatic Society's ms. 'by one of Blochmann's katibs'. The date is probably about 1877.

This copy extends only as far as l. 371 of the poem (*wujûd i auliyâ' ûrâ*, &c.).

Ff. 258, ll. 13; Nasta'lîḳ; size, 8¼ × 6½ in.

2678. Ms. Whinfield 56 (ff. 49–133)

Râḥat al-ḳulûb, the teachings of Farîd al-Dîn Mas'ûd Ganj i Shakar, compiled by his disciple and successor Niẓâm al-Dîn Aḥmad Badâ'ûnî called Niẓâm Auliyâ' (who died A.H. 725). See *IVASB* 1181; *Bankipore* 1357, 1641. This work is quoted as an authority in the *Karâmât al-auliyâ'* of Niẓâm al-Dîn Aḥmad b. Muḥammad Ṣâliḥ al-Ḥusainî (*Rieu* iii. 974ᵃ), and the *Safînat al-'ârifîn* of Muḥammad Amân b. Muḥammad Yûsuf (*Rieu* i. 362ᵇ).

Beg. f. 49ᵇ, الحمد الله رب العالمين . . . بدانکه این جواهر گنج الهام ربانی

This copy resembles *Bankipore* 1641 in being arranged under dates, which, however, here extend from 10 Rajab, A.H. 655 to Rabîʿ I, A.H. 656.

The work proper ends on f. 131ᵃ. There follow on ff. 132ᵃ–3ᵃ, in the same hand, some prayers headed *dhikr i tasbîḥât i tarâwîḥ az aurâd i shaikh al-mashâyikh.*

Copied at Delhi by Ḥâfiẓ Mubârak b. Shaikh Burhân, 19 Shawwâl, A.H. 1115 = 25 Feb. A.D. 1704.

Ff. 49–133, ll. 15; Naskh; size, 8¼×5¼ in.

2679. Ms. Whinfield 35

Mir'ât al-ʿârifîn, an exposition of Sufi doctrine, by Aḥmad b. Muḥammad Nakhshabî Shîrkhân, known as Masʿûd i Bakk (who died A.H. 800). See *EIO* 1854; *IVASB* 1215.

Beg. f. 1ᵇ, الحمد لله الذی خلق ادم علی صورته وتلاق لوح وجوده بسر صورته

Muḳaddima, f. 2ᵃ; the fourteen *kashf*, each with a *nukta* appended, begin on ff. 2ᵃ, 9ᵇ, 16ᵇ, 24ᵃ, 31ᵃ, 36ᵇ, 43ᵃ, 49ᵇ, 56ᵃ, 62ᵃ, 69ᵇ, 77ᵇ, 84ᵇ, 93ᵃ; the *khâtima* is not marked, but may begin on f. 100ᵃ.

F. 1ᵃ is covered with various notes, verses, dates, and signatures, &c.; on ff. 1ᵃ, 101ᵇ seals of Âṣaf al-Daula, nawwâb of Oudh.

Copied by Muḥammad ʿAẓîm al-Dîn, 3 Rabîʿ I, A.H. 1151 = 21 June A.D. 1738.

Ff. ii+101, ll. 14–18; in two hands, ff. 1–50 Nastaʿlîḳ, ff. 51–101 Shikasta; worm-eaten but not badly damaged; size, 8⅝×5¾ in.

2680. Ms. Pers. e. 37 (ff. 44–144)

Anîs al-ṭâlibîn wa ʿuddat al-sâlikîn, an exposition of the teaching of Bahâ' al-Dîn Naḳshband, compiled by his pupil Ṣalâḥ b. Mubârak al-Bukhârî, at the request of ʿAlâ' al-Dîn ʿAṭṭâr, no doubt soon after the death of Khwâja Bahâ' al-Dîn in A.H. 791. See *EIO* 1851; *Pertsch* 4 (23); *Zettersteen* 472 (13); *IVASB* 244; *IVC* 64; *Bankipore* 1376–7.

In all these catalogues (with the exception of Bankipore) the title is wrongly given as having *wa waʿdat* instead of *wa ʿuddat*, but the latter is clearly written on f. 45ᵇ, l. 12, here, and is undoubtedly correct. In the colophon of this copy the work is referred to as *Maḳâmât*.

The contents of this ms. amount to only about two-thirds of the contents of the India Office ms., and I have no doubt that our ms. is identical with the abridgement described in *Bankipore* 1377, which has the same beginning. Since the Bankipore copy is in Jâmî's handwriting, that catalogue ascribes the work of abridgement to him also.

Beg. f. 44ᵇ, اما بعد چنانکه در ظهور احوال و آثار اولیا را اختیار نیست

Ḳism 1 on f. 46ᵃ; 2, f. 47ᵇ; 3, f. 71ᵇ; 4, f. 85ᵇ.

Copied at Constantinople, 15 Jumâdâ II, A.H. 921 = 27 July A.D. 1515.

Purchased 1911.

Ff. 44–144, ll. 15; excellent Naskh, in a style somewhat resembling Jâmî's; size, 7¾×5⅝ in.

2681. Ms. Pers. e. 37 (ff. 145–68)

Risâla i unsîya, a compendious work of similar contents to no. 2680, by another pupil of Bahâ' al-Dîn Naḳshband, namely Yaʿḳûb b. ʿUthmân b. Maḥmûd al-Ghaznawî al-Ćarkhî (who died A.H. 838). See *EIO* 1919 (1), 1920 (4), 1923 (10); cf. also *Ḥâjî Khalîfa* iii. 371.

The title given on the fly-leaf, f. 145ᵃ, is *Maḳâmât u silsila i khwâja Naḳshband*, but the contents and beginning make it clear that it is actually the *Risâla i unsîya*.

Beg. f. 145ᵇ, حمد و ثنا مر مبدع ارض و سمارا

Undated, but probably 16th century.

Purchased 1911.

Ff. 145–68, ll. 14; cursive Nastaʿlîḳ; size, 7¾×5⅝ in.

2682. Ms. Ind. Inst. Pers. 52

Ćihil ikhbârât i Yaḥyâwîya, a work by Fâḍil b. Shaikh Fairûz (so in the preface, but on f. 1ᵃ, Muḥammad Fâḍil), on the life and teachings of a Ćishti saint, Yaḥyâ Maʿshûḳ Allah called Pîrdastgîr. To neither of these can I find any other reference. However, there is mentioned on f. 284ᵃ here the *Tadhkirat al-atḳiyâ'*, and if this is the work by Mulla Ṭughrâ Mashhadî, who died a little before A.H. 1078, our author must be posterior to that date.

Beg. f. 1ᵇ, الحمد لله الوهاب المنان معطی الفضل والاحسان الذی جعل صدور الاولیاء معادن العرفان

The work is divided into forty *khabar*, but after f. 1 a few leaves are missing, so that the end of the introduction and the first *khabar* and part of the second are lacking. *Khabar* 3 begins on f. 3ᵃ, and the remaining ones 4–40 begin respectively on ff. 3ᵇ, 6ᵇ, 9ᵃ, 11ᵃ, 13ᵃ, 15ᵃ, 18ᵇ, 22ᵇ, 27ᵇ, 90ᵇ, 104ᵇ, 122ᵃ, 129ᵃ, 143ᵃ, 152ᵃ, 162ᵇ, 172ᵇ, 183ᵃ, 188ᵃ, 195ᵇ, 204ᵃ, 211ᵇ, 215ᵃ, 221ᵃ, 230ᵇ, 243ᵇ, 250ᵃ, 267ᵇ, 290ᵇ, 298ᵃ, 304ᵇ, 310ᵃ, 318ᵃ, 329ᵃ, 339ᵃ, 348ᵇ, 373ᵃ.

Undated.

Donor, Marquess of Tweeddale (1879).

Ff. 457, ll. 11; Naskh; size, 9×5 in.

2683. Ms. Whinfield 64

Ilhâmât i Munʿimî, a series of Sufic meditations each headed *ilhâm*. The author is probably Munʿim Khân, who died A.H. 1123. See *Bankipore* 1403–4. For the date of composition of this work is given the chronogram *ilhâm al-ghaib* = A.H. 1120.

Beg. p. 1, الحمد لمن اصطفی امیا علی سایر المرسلین بالهامه

Undated.

Pp. 121, ll. 11; Nasta'lîk; poorish decoration on pp. 1–2; size, 7¼×3⅝ in.

2684. Ms. Pers. e. 66

Jannât al-wiṣâl, a religious poem by Nûr 'Alî Shâh, a late-18th-century author (he is mentioned in the *Tadhkira* of Akhtar; see *Pertsch* 664), divided into sections called *jannat*. The second *jannat* is found *Rieu* ii. 709ª.

Beg. f. 1ᵇ, باز کو از نام نامی اله

Second *jannat*, f. 49ᵇ, beg. باز کردم کوهر افشان خامه را

Third *jannat*, f. 97ᵇ, beg. ابن سپهر عشق را انجم بود

On f. 168ᵇ follows a long additional section or appendix (see l. 6, *în ifâda dân bayânî ittiṣâf*), beg. باز دریای سخن شد موج زن

Copied by 'Alî Riḍâ' al-Ḥusainî Kirmânî, called Ćapnawîsî, 15 Shawwâl, but no year given; it is, however, 19th century.

Purchased 1938.

Ff. 349, coll. 2 and margin column, ll. 14; Nasta'lîk; size, 8¼×5½ in.

2685. Ms. Pers. e. 65 (ff. 117–41)

Two Sufic treatises by Nûr 'Alî Shâh, who is no doubt the same author as mentioned in no. 2684.

1. **Kanz al-asrâr al-nûrânîya**, in a *mukaddima* and two *faṣl*, the first of which deals with devotional exercises (*aurâd*) which the Sufi aspirant must always perform, the second with those which should only be practised when the mind is suitably attuned to them.

Beg. f. 1ᵇ, الحمد لله الحليم الكريم . . . اما بعد چون مقتضای عبودیت حقیقی اشتغال قلب وقالب

This ends on f. 126ᵇ and is dated Sunday, 5 Muharram, A.H. 1286 = 17 Apr. A.D. 1869.

2. **Usûl i dîn u furû' i dîn i ẓâhirî u bâṭinî bâ sair u sulûk**, on spiritual duties.

Beg. f. 128ᵇ, الحمد لله رب العالمين . . . اما بعد بدانکه بر هر مکانی واجب که سیاح نظر را

Copied two days later than the preceding treatise.

Purchased 1938.

Ff. 117–41, ll. 15; Nasta'lîk; size, 8½×6 in.

2686. Ms. Pers. e. 65 (ff. 32–113)

Marâḥil al-sâlikîn, a treatise on Sufism in 24 *faṣl*, by Muḥammad Ja'far b. Ṣafar Khân, an author of about the beginning of the 19th century. According to the rubricized heading here, he was entitled (*mulakkab*) Majdhûb 'Alî Shâh. See *Pertsch* 8 (14).

Beg. f. 32ᵇ, حمد و سپاس معبودیرا سزاست که در خانقاه ایجاد

Copied 1 Muḥarram, A.H. 1286 = 13 Apr. A.D. 1869.

Purchased 1938.

Ff. 32–113, ll. 15; Nasta'lîk; size, 8½×6¼ in.

2687. Ms. Whinfield 63

Ḥâshiyat al-Fuṣûṣ, brief notes on a commentary to Ibn al-'Arabî's *Fuṣûṣ al-ḥikam*. The author, who does not mention his name, explains in the preface that in a first draft (*taswîd*) of his commentary on the *Fuṣûṣ* he was compelled by adverse circumstances to be compendious; but when the hindrance was removed, he made a number of marginal notes dealing with difficult passages in the earlier commentary; subsequently, fearing that these might be omitted by copyists, he collected them together in this separate work. A quite modern Persian entry on f. 1ª (which also records the ownership of Col. George William Hamilton) ascribes the authorship to Jâmî, but this is dubious.

Beg. f. 2ᵇ, بر رای اذکیا که مرات حقنمای صور حقایق ومرقات اعتلای بر معارج حل دقایق است

Undated.

Ff. 47, ll. 11; Nasta'lîk; size, 7¼×4⅝ in.

2688. Ms. Pers. d. 36

Two religious treatises by an author who calls himself on f. 3ª Ad'ham al-Wâ'iẓ al-Kuraishî al-Khalkhâlî, and on f. 174ª Ad'ham Wâ'iẓ 'Azlatî Khalkhâlî. *Ḥâjî Khalîfa* mentions two authors with the *nisba* Khalkhâlî: one (i. 478, ii. 481, iii. 437, iv. 218) a writer of philosophical and theological works, who died A.H. 1014 or 1030; the other (ii. 403, 455, iv. 549, v. 569, vi. 18, 175) who died A.H. 740. It is probable, however, that our author is to be distinguished from both these.

1. **Risâla i hidâyat-nâma**, consisting of 114 *faṣl*; a single verse from each sûra of the Kur'ân is put at the head of each *faṣl*, then translated and explained, and finally various moral lessons are drawn therefrom.

Beg. f. 1ᵇ, بنام انکه جان جان جان است ز پیدائی زهر پیدا نهانست

Copied by Mahdî, A.H. 1055 = A.D. 1645.

2. **Khazâ'in al-naṣâ'iḥ**, pieces of moral advice interspersed with verses and quotations.

Beg. f. 171ᵇ, حمد بیحد خدای عالم را انکه جان داد و هوش آدمرا

Copied by the same Mahdî; the corner which probably contained the date has been torn off.

Purchased 1904.

Ff. 262, ll. 21; Naskh; f. 1 damaged in the lower part; size, 10⅛×5⅛ in.

2689. Ms. Ind. Inst. Pers. 46

Life and sayings of the Sufi saint Zain al-Dîn Tâ'îâbâdî (thus spelt here), who died A.H. 791 and is commonly called Zain al-Dîn Abû Bakr b. 'Alî Tâ'ibâdî. He is mentioned in the *Nafaḥât al-uns*, *Safînat al-auliyâ'*, &c., and also in Nûr Allah Shushtarî's *Majâlis al-mu'minîn* (above, no. 367, on f. 158b); the latter authority declares that the name Abû Bakr is erroneous and that the saint's name was really Zain 'Alî al-Tâ'ibâdî. He was the spiritual master of Bahâ' al-Dîn Naḳshband.

The present ms. may possibly represent only the first part of a larger work, since f. 1a bears the title *al-jiz' al-awwal malfûẓât taṣnîf i ḥaḍrat Shaikh Zain al-Dîn Tâ'îâbâdî.*

Beg. f. 1b, بعد از حمد و ثنای خالق ارض و سماء جل و علا

Copied 20 Dhulḥijja, A.H. 1107 = 25 July A.D. 1696, by Muḥammad Kâẓim b. 'Abd al-Laṭîf Aḥmadâbâdî at the request of Muḥammad Yâr Allah b. 'Abd al-Laṭîf, who is described as من زبدة الاولاد سبح هد الرسالة المذكور [*sic*], which seems to indicate that the copyist and his patron were descendants of the saint in question.

Formerly belonging to Claud Martin.

Donor, Mrs. Hennell.

Ff. 56, ll. 15; calligraphic Indian Nasta'lîḳ; size, 10¼×6¼ in.

2690. Ms. Pers. e. 48

Ṭarîḳa i 'alîya i Naḳshbandîya, an anonymous work consisting of:

1. Index, f. iia.
2. A list of the succession of heads of the Naḳshbandi order, f. 1b. This is headed *hâdhâ intisâb i ṭarîḳa i 'alîya i Naḳshbandîya*, and is called in the index 'the first *risâla*'.
3. Second *risâla*, f. 2b. This and the succeeding three are prefaces to the work proper. Beg. . . . نحمد و نصلی بعد الحمد و صلوات معلوم اخوی اعزی ارشادی را بوده باشد
4. Third *risâla*, f. 4a. Beg. الحمد لله . . . و بعد از حمد و صلوة باعث تحریر این چند سطور آنکه
5. Fourth *risâla*, f. 10b. Beg. اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم بدان اسعدك الله
6. The work itself, beg. f. 13b, اعوذ بالله. First comes a long exordium, which is called in the index 'the fifth *risâla*'. The *ammâ ba'd* is on f. 14b and continues چون بعد عهد و زمان شده است. The work is divided into a *tarjuma*, three *darajas*, and a *khâtima*.

The *tarjuma* begins on f. 15b and is divided into three *faṣl*, explaining *i'tiḳâdât*, *'ilmîyât*, and *manhîyât*. First *daraja* (*dar bayân i ibtidâ' i sulûk*), f. 25a; second (*dar bayân i dhikr u ṣifat i lâzima i sâlik*), f. 32b; third (*dar bayân i 'ubûdatî ki lâzim u lâbuddî dar ḥaḳḳ i sâlik*), f. 41b; *khâtima*, f. 47b.

On ff. ia, 1a are pieces of tradition, &c., in various hands.

Copied by Muḥammad Ṣâdiḳ b. Mustafâ of Erzerum, A.H. 1224 = A.D. 1809.

Purchased 1923.

Ff. ii+138, ll. 19; Naskh; size, 8¼×5 in.

2691. Ms. Pers. e. 37 (ff. 1–42)

Three Sufi tracts.

1. A treatise by Ḳâsim i Anwâr, identical with that entitled in no. 862, f. 257b, *Risâla i Anîs al-'âshiḳîn*, but in *Rieu* ii. 636b *Risâlat al-amânat*. The latter title is also given in *Blochet* 1647, 2459. Treatises by the same author are mentioned in *Blochet* 150 (5), 2160, the former entitled *Risâla i Anîs*, the latter *Risâla i amânîya u ḥaurânîya*, but I am doubtful whether these are to be considered the same as our text; *Blochet* 150 (5) has the same beginning as the present ms., but his description of the contents does not agree. The heading here is *Risâla i ḳalandar-nâma*, but this is incorrect, for that title belongs properly to the next tract.

Beg. f. 2b, شکر سپاس و حمد بی قیاس سزاوار حضرتیست که ذات او از وصف امکان

2. *Risâla i ḳalandar-nâma* (so entitled in the colophon) by 'Abd Allah b. Muḥammad al-Anṣârî of Herat, concerning whom see above, no. 1907, and *EIO* 1778. Cf. *Blochet* 84. It describes in rhymed prose and verse how the author, while studying in the madrasa at Susa, heard a ḳalandar preaching, and was converted.

Beg. f. 24b, سپاس و ستایش مر خداوندیرا که آفریدکار خلق زمین و آسمانست

3. *Naṣîḥa* or *Pand i khwâja Niẓâm*, by the same author, being advice addressed to the vizier Niẓâm al-Mulk of Ṭûs. See *EIO* 1780; *IVASB* 1397 (3), 1400.

Beg. f. 31b, در رعایت دلها کوش و عیب مردم بپوش

Copied by Ḥaidar 'Alî b. Bâbâ, A.H. 968 = A.D. 1561.

Purchased 1911.

Ff. 1–42, ll. 9; Nasta'lîḳ; fine decorated panels on ff. 2b, 24b, 34b; size, 7¾×5⅝ in.

2692. Ms. Whinfield 74

A collection of Sufi treatises.

1. Jâmî's *Lawâ'iḥ*, beg. as usual, f. 1b.
2. Jâmî's commentary on his own *rubâ'îs*, beg. as usual, f. 31a.
3. A brief anonymous commentary on Shabistarî's *Gulshan i râz*. Beg. f. 88b, حمد بیحد و ثنای بیعد مر ان حی متکلمی را
4. Another similar commentary, beginning on f. 108a with three lines of the *Gulshan*, then continuing طرفت العين عبارت از سرعت حرکت فاعل است

5. *Risâla i sulûkîya* by Shâh Nûr al-Dîn Niʿmat Allah Walî. Cf. *Rieu* ii. 831 and *IVASB* 1239–40, where, however, this particular treatise is not mentioned.

Beg. f. 134b, الحمد لله الذى على صفاته العلى والصلوة

The treatise is incomplete, as some leaves seem to be missing after f. 142. Ff. 143a–4a contain a list of four points to be observed by the reader who wishes to profit by the book.

6. A short commentary on the tradition of Abû Dharr b. al-ʿUkailî, 'I asked the Prophet, "Where was our Lord before creating His creation?" &c.' Beg. f. 144b, اى پاك ز چيز و مبرا زمكان. This is followed on ff. 146b–50b by a collection of *rubâʿîs*.

7. *Jalawât al-wujûd*, on the manifestations of the Divine Being, by ʿImâd al-Dîn Muhammad ʿÂrif called ʿAbd al-Nabî al-ʿUthmânî al-Shaṭṭârî (ms. erroneously Saṭṭârî), an author to whom I can find no other reference. According to a note on f. 151a, this is his autograph.

Beg. f. 151b, الحمد لله الذى خلق الاشياء واظهرها من حراس الاسماء . . . و بعد بنده مشتاق لقاء بارى عماد الدين محمد عارف . . . بر ارباب شوق واصحاب ذوق عرضه ميدارد

The treatise is in the form of questions and answers, and divided into *jalwa*, but is imperfect, breaking off in the middle of the 24th *jalwa*.

8. A treatise on *tauḥîd*. The author, ʿAbd al-Karîm b. Shaikh Shams al-Dîn, states that he has collected a number of dicta on the subject which were formulated by his father on the instructions of the Emperor Aurangzîb. Beg. f. 159b, هذا منك نحو كن من الله العزيز العليم سبحان من ليس فى الوجود الا هو

9. A further treatise on the same subject, with no indication of title or author. Beg. f. 170a, الحمد لله الذى لم يكن قبل وحدانيته قبل

10. *Risâla i haft aḥkâm* (see f. 185a, l. 2), on the same subject, by Muḥibb Allah Mubâriz Pîr (thus here). This author (on whom see *IVC* 439) is better known as Muḥibb Allah Ilâhâbâdî and as author of *ʿIbâdât al-khwâṣṣ*; he died *circa* A.H. 1058. The present treatise is mentioned in a list of his works quoted in *Bankipore* 1400, but I find no other recorded extant copy.

Beg. f. 178b, عنان هر حمد و ثنائى بحكم الا له الحمد راجع است

The seven *ḥukm* into which it is divided are: 1. *dar maʿrifat i taḥkîk*, f. 195b; 2. *tajallîyat i Ḥakk taʿâlâ*, f. 211b; 3. *khiṭâb i Ḥakk taʿâlâ mar ʿibâd-râ*, f. 217a; 4. *kamâl u nukṣ dar wujûd*, f. 225b; 5. *dar maʿrifat bi nafs i khud az jihat i ḥakâʾik*, f. 231a; 6. *ʿâlam i khayâl*, f. 234a; 7. *ʿilal u adwiya*, f. 252a.

Dated 11 Rabîʿ II, 35th regnal year [doubtless of Aurangzîb, A.H. 1102] = 12 Jan. A.D. 1691.

11. *Iṣṭilâḥât al-Ṣûfîya*, an Arabic treatise on Sufi technical terms, by Jamâl al-Dîn ʿAbd al-Razzâḳ b. Abî al-Faḍâʾil al-Kâshânî, who died *circa* A.H. 735; see *Brockelmann*, *GAL* ii. 204.

Beg. f. 270b, الحمد لله الذى نجانا من مباحث العلوم الرسمية

Ff. 332; various hands, Naskh, Nastaʿlîḳ, and Shikasta; badly worm-eaten; size, 6¾ × 4⅝ in.

X. Translations from Sanskrit

2693. Ms. Pers. d. 74

Tarjuma i Bhâgawat Pûrân, a Persian version, entirely in prose, apparently identical with that found in *Blochet* 228. According to a European note in the latter copy, it is to be ascribed to Abû al-Faḍl [ʿAllâmî], but there seems no other evidence of this; Blochet holds that the meaning is that it was made by his orders. For other versions see above, no. 1316; *Rieu* i. 60; *Pertsch* 1080; *EIO* 1952; *Bankipore* 1450–1 (these are alleged all to contain the same version); *Aumer* 350–1; *Browne Suppl.* 200; *EIO* 1953–4; *Blochet* 225–7; *IVASB* 1706; and above, no. 1317 (how many of these may be considered identical cannot be determined from the catalogue descriptions).

The volume is bound incorrectly, the right order of the leaves being ff. 1–2, 55–95, 3–54, 96–end, but something is missing after f. 2.

Like the *Blochet* copy, this starts with a section on cosmogony (here called 'first *skandha*', although the beginning of the real first *skandha* follows), part of which is lost owing to the lacuna.

Beg. fol. 1b, اغاز پوران فيض بيان سرى بهاكوت مشتمل بر ليلهاى ابناسى پوركهه . . . اغاز اسكند اول زمان صدق بيان بيد پوران بدان ناطق است

Skandha 1 (in 7 *faṣl*), f. 55a; 2 (7 *faṣl*), f. 70a; 3 (10 *faṣl*), f. 79a; 4 (10 *faṣl*), f. 90a; 5 (5 *faṣl*), f. 10b; 6 (10 *faṣl*), f. 18a; 7 (10 *faṣl*), f. 27a; 8 (10 *faṣl*), f. 37a; 9 (13 *faṣl*), f. 96a; 10 (90 *faṣl*), f. 112b; 11, f. 285a; 12 (10 *faṣl*), f. 318a.

Dated (f. 284a) Saṃvat 1900 = A.D. 1843.

Purchased 1936.

Ff. 316, ll. 15; good Indian Nastaʿlîḳ; Indian miniatures on ff. 1b, 10b, 18a, 27a, 37a, 55a, 70a, 79a, 90a, 96a, 112b, 116a, 285a, 318a; size, 9 × 5¼ in.

2694. Ms. Ind. Inst. Pers. 62

Sirr i Akbar, the collection of *Upnakhatʼhâ* compiled and translated by Muḥammad Dârâ Shukûh. See above, nos. 1329–31; *EIO* 1976–82; *IVASB* 1708; *IVC* 678–9, 1093; *Bankipore* 1453; *Blochet* 216–17.

The ms. is complete and contains fifty-one Upanishads. Beg. as usual, f. 2a; index, ff. 4b–5a; the work proper ends on f. 257a and is followed on ff. 257b–9a by an appendix containing explanations of Indian terms, &c.

In blank spaces some *rubâ'îs* have been copied: five on f. 257^a; one ascribed to Sarmad on f. 257^b; ten on f. 259^b, of which one is ascribed to Shams i Tabrîz and one is headed 'from the *kaṣîdas* [*sic*] of 'Urfî'.

Dated at Lucknow, A.H. 1202 = A.D. 1788. The name of the copyist has been erased.

Donor, T. L. Blane.

Ff. 259, ll. 15; Shikasta; size, 8¼ × 4¾ in.

2695. Ms. Ind. Inst. Pers. 88

Singhâsan Battîsî, in the version of Ibn Harkarn. See above, no. 1325, &c.

In this copy the redactor's name is given as *Basant Rây ibn Harkarn kaum Kâyat* (contrast *Rieu* ii. 763^a).

Beg. f. 2^b, حمد مر حضرت ملك المتعال و ثناى بارگاه ايزد

Index, f. 4^a; introductory story, f. 14^b; the 32 *pûtlî* (with the additional heading *dâstân*) on ff. 47^b, 60^a, 62^b, 66^a, 77^a, 79^b, 81^b, 83^b, 94^a, 96^a, 101^a, 105^a, 106^a, 109^b, 112^b, 115^a, 118^b, 121^b, 123^a, 125^b, 128^a, 130^a, 131^b, 134^a, 136^b, 139^b, 141^b, 143^b, 146^a, 149^a, 151^b, 154^a.

Copied for Mr. John Romer, A.H. 1231 = A.D. 1816.

Donor, Sir M. Monier-Williams.

Ff. 159, ll. 13; Nasta'lîk; European paper watermarked 'S. & C. West 1812'; size, 8⅝ × 7¼ in.

2696. Ms. Whinfield 81

Gulzâr i ḥâl, the translation made by Banwâlî Dâs, called Walî Râm, of Kishandâs Bhat's Sanskrit drama *Prabodha Ćandrodaya*. See *EIO* 1995–6; *Blochet* 230; *Ross-Browne* 195.

This copy seems to contain a version somewhat abbreviated from the one found in the India Office ms., mainly by the omission of some of the verses.

Beg. f. 1^b, حمد ذاتى را كه اصل ذات ماست

Ćaman 1, f. 4^a; 2, f. 23^a; 3, f. 41^b; 4, f. 54^b; 5 (not marked), f. 67^b; 6, f. 87^b.

Copied by Shankar Lâl son of Nand Lâl at 'Aẓîmâbâd, 16 Shawwâl in the year لعل (?). On f. 1^b is Sir Gore Ouseley's signature.

Ff. 120, ll. 14; Shikasta; size, 5¾ × 3⅝ in.

2697. Ms. Ind. Inst. Pers. 105

Lîlâwatî, Faiḍî's translation of Bhâskara Âćârya's famous treatise on arithmetic, made in A.H. 995. See *EIO* 1998–2000; *IVASB* 1694, &c.

Beg. as usual, f. 1^b.

Copied by Muḥammad 'Alî, 9 Rabî' I, A.H. 1203 = 8 Dec. A.D. 1788.

Ff. 48, ll. 15; Nasta'lîk; size, 8⅛ × 5¾ in.

2698. Ms. Pers. d. 75

The same.

This copy seems to have been made from the edition printed in Calcutta in 1827, since it begins with the preface to that edition. It omits, however, Faiḍî's preface (pp. 1–5 of the edition) and the *khâtima* (p. 156 of the edition).

Dated Rabî' I, A.H. 12 6 [*sic*].

Purchased 1937.

Ff. 69, ll. 14; untidy Indian Nasta'lîk; badly worm-eaten; size, 9½ × 6⅛ in.

2699. Ms. Pers. d. 91

Maṭâli' al-Hind, a compendium of sciences by Salâmat 'Alî Ṭabîb, son of Muḥammad 'Ajîb, known as Ḥadhâḳat Khân; it was compiled from Indian sources at a date indicated by the chronogram *mughnî al-anâm* (A.H. 1223 = A.D. 1808). See *IVC* 505.

Beg. f. 2^b, بعد حمد و سپاس ايزد لا يزال

Maṭla' 1 (*falsafa i ûlâ u ṭabî'iyât*), f. 3^a; 2 (*handasa*), f. 9^a; 3 (*ḥisâb*), f. 28^b; 4 (*hai'at*), f. 47^b; 5 (*mûsîḳî*), f. 75^a; *takmila* (*bayân i ba'ḍî rasm u 'âdât i Hindûstân*), f. 87^a.

Copied at Farrukhabad, 2 Rabî' II, A.H. 1227 = 15 Apr. A.D. 1812.

The fly-leaves contain the following extraneous matter:

1. An extract from *Lîlâwatî* (see above, nos. 2697–8), f. 1^a.
2. Miscellaneous *ḳiṭ'as* and verse chronograms by Sulṭân Muḥammad Ṣafawî, with the *takhalluṣ* Ṭulû'î, the last Safavid prince, who lived in exile at Lucknow from A.H. 1209 onwards, on ff. 1^b, 2^a, 92^a, 92^b; also a *ḳaṣîda*, 'in reply to a *ḳaṣîda* of Rûdagî' by the same Ṭulû'î, f. 93^a, ^b.
3. *Ḳiṭ'as* headed Nûr al-'Ain Wâḳif Lâhûrî and Wâḳif Panjâbî, both styles no doubt referring to Nûr al-'Ain Wâḳif Patiyâlî (see above, nos. 1189–90, &c.), f. 92^a.

A note on f. 91 states that this volume was presented on 12 Shawwâl, A.H. 1228 = 16 Oct. A.D. 1813 to Prince Sulṭân Muḥammad Ṣafawî (whose verses, mentioned above, are therefore probably autograph); and that subsequently, at the beginning of A.D. 1816, it was sent to England as a present to Mr. Edward Strachey (concerning whom see H. E. A. Cotton, 'Clive and the Strachey Family', *Bengal Past and Present*, vol. xxvii (1924), p. 27). A note at the beginning of the book, in Edward Strachey's hand, runs, 'From the Persian prince—Lucknow 1816'.

Purchased 1947.

Ff. 93, ll. 17; Nasta'lîk; armorial bookplate of Richard Strachey of Ashwick Grove; size, 9½ × 7½ in.

2700. Ms. Ind. Inst. Pers. 100

Râma awatâr i Wâlmîk, an abridged *mathnawî* translation, in eight *daftar*, of Vâlmîki's epic the *Râmâyaṇa*, differing apparently from the other renderings recorded. At the end of each *daftar* the title is given as above.

Beg. f. 1b, در زاری کشادم ای پرم برهم
سوی خود را بکن این بنده سر گرم

Daftar 2 on f. 37a; 3, f. 53a; 4, f. 83a; 5, f. 99b; 6, f. 125a; 7, f. 151a; 8, f. 175a.

Undated.

Donor, K. C. Mohotra (1912).

Ff. 194, ll. 14–15; coarse Nasta'lîk and Shikasta; size, 9½ × 6⅜ in.

XI. Letters, Inshâ', Riddles, Calligraphy, etc.

2701. Ms. Whinfield 34

Juz'îyât wa kullîyât (also known as *Ćihil nâmûs* and *Nâmûs i Akbar*), by Diyâ' al-Dîn Nakhshabî. See *EIO* 2034; *IVASB* 335; *Rieu* ii. 740a.

Beg. f. 1a, quite different from the beginning of the India Office ms. but somewhat similar to that described by Rieu, نحمده حمدا قل هو الله احد الله الصمد لم يلد خطبه احدیت و صمدیت است

Index, f. 10a; the forty *nâmûs* on ff. 11a, 18a, 22b, 27a, 30b, 35a, 40a, 43a, 51b, 57b, 65a, 69a, 75a, 78b, 82a, 85a, 89a, 94b, 98b, 102a, 107a, 111a, 120b, 123b, 127b, 131a, 135a, 139b, 143b, 147b, 151b, 156b, 161a, 168a (*nâmûs* 34, headed *dar manâkib i jân*), 175a, 178b, 184a, 186b, 191a, 195a.

The last few leaves are in disorder and should be rearranged thus: ff. 195, 198, 196, 197, 199.

Copied by Mîr Nasr al-Dîn Ridawî al-Husainî, at the request of Muhyî Jamshîd, 2 Muharram, 43rd year of Aurangzîb, A.H. 1111 = 1 July A.D. 1699.

Ff. 199, ll. 13; Nasta'lîk and Shikasta; badly damp-stained and with a few worm-holes; size, 8½ × 5⅞ in.

2702. Ms. Whinfield 80

Nigâristân, the imitation of Sa'di's *Gulistân*, by Ahmad b. Sulaimân b. Kamâlpâshâ. See above, nos. 1362–3.

Beg. as usual, f. 1b. The eight *bâbs* start on ff. 14b, 108b, 141a, 187b, 210b, 234b, 244a, 251b. There are many marginal annotations, mostly in Turkish.

Undated.

Ff. 265, ll. 15; Turkish script; size, 6 × 4⅛ in.

2703. Ms. Whinfield 29 (ff. 1–45)

Latîfa i Fayyâdî, the letters of Abû al-Faid Faidî Fayyâdî, edited by his nephew Nûr al-Dîn Muhammad. See *Rieu* ii. 792a.

Beg. f. 1a, یا ازلی الظهور یا ابدی الخفا

Although the index on f. 3b enumerates the same eight sections (five *latîfas* and three *mantûkas*) as the ms. described by Rieu, this ms. seems to contain only the first *latîfa* (letters to Akbar) and part of the second. There are no headings to distinguish the separate letters and sections, but the second *latîfa* seems to begin on f. 40a.

Copied by Shaikh Ni'mat Allah son of Shaikh Muhammad Afdal; date possibly early 18th century.

Ff. 1–45a, ll. 15; careless Nasta'lîk and Shikasta; size, 8½ × 6 in.

2704. Ms. Whinfield 19

Mukâtabât i 'Allâmî, otherwise known as *Inshâ' i Abû al-Fadl*, collected by 'Abd al-Samad b. Afdal Muhammad. See above, nos. 1378–83; *EIO* 271–86, 324 (1); *Blochet* 694–700, &c.

The three *daftar* are clearly separated in this copy, there being a blank page before the beginnings of the second and third. Beg. as usual, f. 2a; *daftar* 2, f. 61a; *daftar* 3, f. 138a.

On f. 1 a few miscellaneous notes, including some verses, one of which (a *mustazâd* line) is ascribed to Bîdil. At the end of the first *daftar*, on ff. 59b–60a, are some explanations of foreign and technical words. Marginal and interlinear notes throughout.

Copied (see f. 137a) by 'Abd al-Bâkî b. Shaikh 'Abd al-Hamîd al-Bukhârî, 19 Muharram, A.H. 1192 = 17 Feb. A.D. 1778; dated on f. 212b 27 Dhulka'da of the same year.

Ff. 212, ll. 15; Shikasta; stained towards the end; size, 9⅜ × 6¼ in.

2705. Ms. Ind. Inst. Pers. 87

The first and part of the second *daftar* of the same.

Beg. as usual, f. 1b. The second *daftar* lacks the earlier part, namely the letters to Akbar, the princes, and the Khân-khânân, and contains only what is found from f. 112a of the preceding ms. to the end of *daftar* 2; the first letter, on f. 99a, is one to Shaikh Abû al-Faid, beg. این نامه ایست از ابو الفضل دردمند که ناشکیبای را ناشکیبای

Copied 15 Muharram, A.H. 1194 = 21st year of Shâh 'Âlam = 22 Jan. A.D. 1780.

Donor, T. L. Blane.

Ff. i + 123, ll. 13; Shikasta; some leaves stained; size, 9¼ × 6⅜ in.

2706. Ms. Ind. Inst. Pers. 93 (ff. 162–252)

The first *daftar* of the same.

Beg. as usual, f. 162b.

Copied by Mukund Rây, at مونکیر in the province of Behar, 15 Safar of the 8th year of Shâh 'Âlam = A.H. 1181 = 13 July A.D. 1767.

Donor, T. L. Blane.

Ff. 162–252, ll. 11; Nasta'lîk; some damage from worms on ff. 182–227; size, 8⅞ × 5⅜ in.

2707. Ms. Ind. Inst. Pers. 71 (ff. 112–205)

The same first *daftar*.

Beg. as usual, f. 112b.

Undated, but *circa* A.D. 1800. Formerly belonging to John Romer.

Donor, Sir M. Monier-Williams.

Ff. 112–205, ll. 13; Nasta'lîķ; worm-eaten; size, 8⅝ × 6¼ in.

2708. Ms. Pers. d. 68

Sih nathr, three essays by Nûr al-Dîn Muḥammad Ẓuhûrî (who died A.H. 1025). See *Rieu* ii. 741b, 857b; *Blochet* 1866, 1869, 1870, 2100; *Pertsch* 5 (12), 12 (1), 1056 (1), &c.

1. Preface to *Nauras*, beg. as usual, f. 1b.
2. Preface to *Gulzâr i Ibrâhîm* (spelt here *Guldhâr*!), beg. as usual, f. 9b.
3. Preface to *Khwân i khalîl*, beg. as usual, f. 18b.
4. A repetition of no. 2, but here beginning, f. 36a, خرمی چمن طبع سخن

Copied by Maulâ La'l, 24 Jumâdâ I, A.H. 1215 = 12 Nov. A.D. 1800.

Purchased 1936.

Ff. 44, ll. 16; Nasta'lîķ; badly worm-eaten; size, 9 × 5⅛ in.

2709. Ms. Whinfield 32

Gulshan i 'inâyat, a collection of ornate letters written by 'Inâyat Allah Kanbû (who died A.H. 1802), and collected in A.H. 1072 by his brother Muḥammad Ṣâliḥ Kanbû, who wrote the preface. The query raised in *Storey*, no. 737, whether the relationship between the two brothers might be only a 'metaphorical' one, can be settled in the negative by the phrasing of the preface to the present work, where Muḥammad Ṣâliḥ speaks of 'Inâyat Allah as having *nisbat i hamgauharî* with himself, which implies blood-relationship. No other ms. of this collection seems to be recorded.

It begins with a letter written by 'Inâyat Allah in Aurangzîb's name to the Shah of Persia. The remainder of the collection is mainly private letters, and the headings do not give the names of the recipients, except once, on f. 45a, where a Mîrzâ Abû Turâb is mentioned.

Beg. f. 1b, بتوفیقش سخن کردم چو اغاز . . . حمدی که میزان ذهن محققان دقایق نطق

Copied by Khân Jahân at Shâhjahânâbâd (Delhi), 9 Sha'bân, A.H. 1099 = 9 June A.D. 1688.

Ff. 101, ll. 15; Nasta'lîķ; size, 8¾ × 5½ in.

2710. Ms. Whinfield 29 (ff. 45–118)

Inshâ' i Ṭughrâ, by Mullâ Ṭughrâ Mashhadî. See above, nos. 1389–90, &c.

Beg. f. 45b, without either of the introductory pieces found in the other two copies, ثنای بهار پیرائی که انگشت سبزه را. This copy has no headings at all, and the *risâlas* are run together. I have, however, identified the following *risâlas* of no. 1389 in the present copy: 1, f. 46b; 6, f. 61b; 3, f. 73b; 16, f. 104a; 2, f. 112a. The remainder does not seem to correspond with the rest of no. 1389.

Copied by the same Ni'mat Allah as no. 2703, 12 Sha'bân in the third year of the reign; whose reign is meant is not indicated—possibly one of the successors of Aurangzîb, in the beginning of the 18th century.

Ff. 45b–118, ll. 15; careless Nasta'lîķ and Shikasta; size, 8½ × 6 in.

2711. Ms. Pers. d. 84

A valuable collection of historical letters, documents, and other *inshâ'*, very similar to those contained in *EIO* 2067 and *Rieu* i. 388b. The ms. is incomplete at beginning and end and seems to contain lacunae after ff. 53, 59, 117, 141, 167, 173, 176, 187, 188, 198, 204, 211, 219, 232, 253, 262. A few of the letters are in Turkish.

I. *Diplomatic and historical documents*

Letters from *Shâh Ṭahmâsp* to Sulṭân Sulaimân, ff. 32a, 69a; to Sulṭân Salîm [II], f. 243b; to Sulṭân Murâd [III], ff. 48b, 236a, 239a; to the same, drafted in the Shah's name by Khwâja 'Abdî Beg, f. 246a; to Khân Aḥmad, governor of Gîlân, f. 27a; to Amîr Beg Mihr, f. 40a, followed by the latter's reply; speeches of Shâh Ṭahmâsp to the Turkish ambassadors 'Alî Pâshâ and Ḥasan Âghâ Ķâpujî Pâshâ, in five *faṣl*, ff. 88a–104a.

Shâh Ismâ'îl II to Muḥammad Ḥakîm Mîrzâ, brother of the Emperor Akbar, f. 61a; 'to a certain sulṭân', f. 104a; proclamation concerning the freeing of Khân Aḥmad from the citadel of Istakhr, f. 143b.

Shâh 'Abbâs to Sulṭân Murâd [III] (dated A.H. 1001), f. 23b; to Sulṭân Muḥammad [III] (both dated A.H. 1004), ff. 6b, 9b; to Sa'd al-Dîn [Muḥammad b. Ḥasan Jân], tutor of the Ottoman Sulṭân, ff. 3a (followed by the reply), 63a, 161a; to the mother of the Ottoman Sulṭân, f. 4b; to the Mufti of Rûm, f. 68a; to the Sulṭân, condolences, f. 51b; to Khân Aḥmad on the capture of Dîlmûn (dated Rajab, A.H. 1000), f. 26a; boundary treaty with Sulṭân Murâd [III], f. 138a; correspondence between 'Abbâs and 'Abd al-Mu'min Khân b. 'Abd Allah Khân Uzbeg, ff. 17a–23b, 106b–17b.

Sulṭân Muḥammad [*III*] to [Uzun] Ḥasan, f. 134b.

Sulṭân Sulaimân to Shâh Ṭahmâsp, ff. 65a, 119b, 120a, 138a, 218a, 218b; 'petition of Sulṭân Sulaimân concerning Sulṭân Bâyazîd', f. 132b.

Sulṭân Salîm [*II*] to the Emperor Akbar, f. 146b.

Sulṭân Muḥammad [*III*] to Shâh 'Abbâs, ff. 123b, 125a; to Shâh Fatḥ Allah Shîrâzî, f. 60a.

Bâbar to Amîr Sayyid Nûrbakhsh, f. 147a.

Humâyûn to Shâh Ṭahmâsp, ff. 256a, 256b (dated

A.H. 951); to Bahâdurkhân, ruler of Gujarat, f. 85ª, followed by the latter's reply, f. 86ª.

Akbar to Mîr Ṣadr al-Dîn Muḥammad , f. 234ª; to Ćelebî Beg, f. 234ᵇ.

Alp Arslân, a collection of *manshûrât*, said in the heading to be a collection made in A.H. 1009 from a ms. dated A.H. 528 of the correspondence of Bahâ'î, Alp Arslân's *munshî*, ff. 221ª–31ᵇ.

Sulṭân 'Alâ' al-Dîn Saljûḳî to 'Uthmân b. Ṭughrul on the latter's accession, f. 175ª.

Sulṭân Ṣadr al-Dîn Mûsâ Ṣafawî to Sulṭân Muḥammad Jalâ'ir, f. 62ª.

Amîr Tîmûr Gûrgân to the Sulṭân of Rûm, on the occasion of the latter demanding tribute from Ẓahîr al-Dîn, governor of Azarbaijan, who was a subject of Tîmûr, f. 83ᵇ; to the ruler of Egypt, ff. 84ª, 259ᵇ; to Sayyid 'Alî Kiyâ, governor of Gîlân, f. 262ᵇ.

Sulṭân Ḥusain Mîrzâ Baiḳarâ to Shâh Ismâ'îl [I], f. 11ª.

'Abd Allah Khân Uzbeg to Sulṭân Murâd [III], ff. 11ᵇ, 126ª (reply on f. 127ª), 129ª (dated A.H. 992).

'Ubaid [Allah Khân] Uzbeg to Shâh Ṭahmâsp, with reply, ff. 13ᵇ–14ª.

Mîrzâ Jahânshâh [Ḳaraḳoyunlû] to Sulṭân Muḥammad [II], f. 86ª; *Mîrzâ [Abû al-Ḳâsim] Bâbar [b. Baisunghar]* to the same, f. 87ª.

Khân Aḥmad Gîlânî, petition to Shâh 'Abbâs, with the reply, f. 66ª.

Nawwâb Khân, memorial to 'Abbâs on the conquest of Gîlân, f. 30ª.

Khwâja Niẓâm al-Mulk, memorial to Sulṭân Jalâl al-Dîn Malikshâh [b. Alp Arslân] Saljûḳî, with reply, f. 13ᵇ.

Shâhrukh [b. Tîmûr, ruler of Fars] to Malik Nâṣir al-Dîn [i.e. the Mamlûk Sulṭân al-Ṣâliḥ Muḥammad b. Tâtar] concerning some pilgrims who had been attacked by brigands, f. 257ᵇ.

Nâṣir Kiyâ and *Mîr Aḥmad* to Shâhrukh, f. 184ᵇ; to Amîr Fîrûzshâh, f. 185ª; to Mîrzâ Abû al-Fadl, f. 185ª; *Nâṣir Kiyâ* to Kayûmarth [the Baduspanid ruler of Rustamdâr], f. 220ᵇ.

Amîr Muḥammad Rashtî to Nâṣir Kiyâ, f. 220ᵇ.

Ibrâhîm Sulṭân b. Shâhmalik Mîrzâ [*sic*; this is possibly an error for Shâhrukh, for whose correspondence with the emperor of Khaṭâi see *Rieu*, loc. cit.] in reply to a letter from the Emperor of Khaṭâi 'Dâikhân' [*sic*, cf. Rieu, 'Dânîmak or Dânmîk'], f. 231ᵇ.

Ibrâhîm Khân, governor of Shîrâz [under Shâh Ṭahmâsp] to Shâh Ni'mat Allah ff. 57ª–58ª; to Ḳâḍî Jahân, f. 58ᵇ; to Mîr Sayyid Sharîf Bâḳî Shîrâzî, f. 59ª, ᵇ.

I'timâd al-Daula to Ibrâhîm Pâshâ, the grand vizier, f. 5ᵇ.

Muḥammad Pâshâ, grand vizier of Salîm II, to Ma'ṣûm Beg Ṣafawî, f. 121ª.

Iskandar Pâshâ, grand vizier of Sulṭân Sulaimân, to Shâh Ṭahmâsp, ff. 148ᵇ, 258ᵇ.

Dhû al-Faḳâr Khân to the pasha of Baghdad, f. 134ᵇ; to Mîr Ḳubâd Kurd, f. 135ᵇ.

Ṣadr al-Dîn Muḥammad b. Mîrzâ Ashraf Jahân to Âghâ 'Inâyat Nadîm, f. 15ᵇ.

القاس *mîrzâ*, petition to Sulṭân Sulaimân, f. 82ᵇ.

Fuḍûlî Baghdâdî, petition to the same, f. 132ᵇ.

Shaibak Khân Uzbeg to Shâh Ismâ'îl, f. 106ª.

Mullâ Mîr Ḳârî to 'one of the viziers', f. 150ᵇ.

Mu'în al-Dîn Manṣûr Shîrâzî, petition to the governor of Lâr, f. 156ᵇ.

Fatḥnâmas: from Shâhrukh [b. Tîmûr] to Kayûmarth Rustamdârî on the conquest of Tabrîz and Azarbaijan, f. 12ᵇ; from the same to the nobles of Gîlân and Âbarkûh, f. 13ª; from Mîrzâ Muḥammad Sulṭân to Sulṭân Muḥammad [b. Baisunghur], governor of Lâhijân, f. 190ª; a *fatḥnâma* dated A.H. 857 but with no ascription, f. 189ª.

Petition of the Rumi prisoners to Sulṭân Sanjar, f. 144ª.

Parwânća of the Ottoman Sulṭân to 'Uthmân Pâshâ, f. 136ᵇ; an edict from the Sulṭân to the pashas of Rumili and Anatolia, f. 137ª; *nishân* of appointment to a vizierate, f. 39ª; *nishân* of the sons of Mîr Muḥammad Ḳâsim Nassâba, f. 55ª; diploma of Mu'izz Hidâyat Allah, drafted by Ḳâḍî 'Abd Allah Ṭughrâ'î, f. 242ᵇ.

II. Other *inshâ'*.

Khwâja Rashîd to Maulânâ Nâṣir al-Dîn Muḥammad Tarika, f. 14ª.

Ghazzâlî to Khwâja Niẓâm al-Mulk, concerning the Niẓâmîya college in Baghdad, f. 14ᵇ.

Mîr Ḳârî Gîlânî to Mîr Muḥammad Ja'far Mashhadî, f. 54ª.

Sayyid Naṣr Allah, f. 55ª.

Letter to Mîr 'Azîz Naẓarî, followed by 'another letter', f. 56ª, ᵇ.

Mîrzâ Tîmûr 'Alî Munshî to Khwâja Afḍal, f. 147ᵇ.

Sayyid Muḥammad Nûrbakhsh, two letters of spiritual instruction, ff. 153ᵇ–4ª.

The son of Muḥammad Khân Istâjlu to Ḳâḍî 'Abd Allah Khû'î, f. 136ª.

'Abd al-Khâliḳ Munshî to Naṣr Allah Nâmî, f. 155ª.

Letters to and from various personages, drafted by *Mullâ Rûḥ Allah Shîrâzî*, ff. 155ᵇ–60ª, 185ᵇ.

Forms for use in writing to *'ulamâ'*, f. 160ª, ᵇ.

From the *'ulamâ'* of Transoxiana to those of Mashhad, f. 163ª; reply to the same, drafted by Mullâ Muḥammad Mushkak, f. 164ᵇ.

Naṣîr al-Dîn, in reply to a letter of Shaikh Ṣadr al-Dîn, f. 168ª.

Letters of *Shams al-Dîn Muḥammad al-Sajâsî*, ff. 168ᵇ, 169ᵇ, 188ª; reply to a letter from him, f. 170ᵇ.

Maulânâ Ḳiwâm al-Dîn to a friend in Marâgha, f. 172ᵇ.

Forms of letters of condolence, ff. 182ª–4ᵇ; *Shâh Walî Sulṭân* to Mîr Sayyid Sharîf Bâḳî, condolences on the death of a son, f. 186ª; three letter-forms *dar pursish i ahl i ta'ziyat*, f. 187.

Collections of stock phrases and poetical quotations suitable for use in letters on various subjects, ff. 199–204, 212–17.

A series of *'ahdnâmas* by 'Abd al-Khâliḳ Râzî, Khwâja 'Alî b. Maḥmûd, Shams al-Dîn Munshî b. Ḥamîd Lâhijî, Saif al-Dîn Sa'dawî Kajaurî, Maḥmûd Simnânî, and Mîr Zain al-'Âbidîn, ff. 205ᵃ–8ᵃ; rules for writing *'ahdnâmas*, and stock phrases, ff. 208ᵃ–11ᵇ.

The ms. itself probably dates from about A.D. 1600.

Purchased 1939.

Ff. 266, ll. 21; neat Nasta'lîḳ; size, 9½×7¼ in.

2712. Ms. Pers. e. 62

A calligraphic album of *inshâ'* writings. The original foliation extends from ff. 37–185, so that the first thirty-six leaves are missing, as also are ff. 46, 49, 53–79.

1. Ff. 37ᵇ–45ᵇ, an anonymous piece of *inshâ'*, beg. در اول فصل فروارى كه آفتاب عالمتاب براى اظهار عمل برج حمل نزول كرد

2. Fragments of *ḳaṣîdas*, including one 'in praise of Imâm 'Alî'.

3. Ff. 80–96ᵃ, prefaces by Naṣîrâ i Hamadânî (he styles himself here Muḥammad called Naṣîr al-Amânî al-Hamadânî), a poet and *inshâ'* writer of the beginning of the 11th century A.H., viz: preface to *Shajara i mubâraka*, f. 80ᵃ; to *Ḥulal i muṭarraz*, f. 86ᵇ; to his *dîwân*, f. 88ᵇ (identical with the piece found in *Bankipore* 872. 12); to *La'l i ḳuṭbî*, f. 90ᵃ; to a *muraḳḳa'*, f. 96ᵃ (identical with *Bankipore* 872. 13).

4. F. 97ᵃ, preface to the *bayâḍ* of 'Mîrzâ Niẓâm'; this and the next item, though not explicitly ascribed, may also be by Naṣîrâ i Hamadânî.

5. F. 98ᵃ, preface to a commentary on Anwarî's *dîwân*, beg. خدايرا سپاس كه چون لفظ پرستان

6. Ff. 99ᵇ–123ᵇ, letters of Shaikh Muḥammad Jurjânî, introduced by a preface beginning نام خدا صربر جامه واسطى نژاد, after which come a number of letters, mostly 'to a friend', but including one 'on the astrolabe' (f. 103ᵇ) and one 'requesting a pair of spectacles' (f. 104ᵃ).

7. Ff. 123ᵇ–68ᵇ, prefaces by Ẓuhûrî Tarshîzî (see above, nos. 1076–7, &c.): to *Nauras*, f. 123ᵇ; to *Khwân i khalîl*, f. 142ᵃ; to *Gulzâr i Ibrâhîm*, f. 160ᵃ.

8. Ff. 169ᵃ–71ᵇ, poetical extracts from the works of Ṣâ'ib. The calligrapher has signed himself on f. 169ᵃ as Muḥammad Riḍâ Alfî.

9. Ff. 169ᵃ–85, miscellaneous fragments of poetry and prose of a sententious nature, including a piece headed *min sharḥ al-ishârât*, beg. f. 174ᵃ, النفس الكاملة بالاعتقادات البرهانية.

Undated.

Donor, Yuhanna Dawud (1937).

Ff. actually 120, varying number of lines; calligraphic Shikasta and Nasta'lîḳ on gold-washed ground; one edge damp-stained, which has made some lines of the text illegible; oblong format, size, 3¼×8¼ in.

2713. Ms. Pers. e. 43

Risâlat al-'âshiḳîn, a series of specimen love-letters in a highly rhetorical style. No author's name is mentioned.

Beg. f. 3ᵇ, نخستين حمدى كه خامهٔ بدايع نكارى در صفحات صحايف ثنا كسترى پيوسته نكارد

Dated the first Sunday in Rabî' II, A.H. 1199 = 13 Feb. A.D. 1785.

Donor, Sir Oliver Wardrop (1920).

Ff. 84, ll. 16; Nasta'lîḳ mixed with Shikasta; pictures on ff. 12ᵇ, 52ᵃ, and an illuminated frontispiece f. 3ᵇ; size, 8¼×6 in.

2714. Ms. Arab. d. 144

Ghurar al-ḥikam wa durar al-kalim, the apophthegms of the Imâm 'Alî, in the recension of 'Abd al-Wâḥid b. Muḥammad al-Âmidî al-Yatîmî. Arabic text with interlinear Persian translation. See *Brock. GAL* i. 43. The collection found here is much less copious than that of Ms. Hunt. 431.

Beg. f. 1ᵇ, الحمد لله الذى هدانا بتوفيقه الى جادة طريقه, the Persian rendering of which runs سپاس مر خدايرا آنچنان خداى كه راه نمود مارا بتوفيق خود بسوى ميانهٔ راه خود

Copied by Murtaḍâ Ḳulî b. Aslân, Sunday, 19 Rabî' I, A.H. 1072 = 12 Nov. A.D. 1661 (f. 150ᵃ).

On f. 150ᵇ follows a further collection of miscellaneous sayings and *khuṭbas* of 'Alî, introduced by a preface identical with the first part of the preceding preface, but not extending as far as the name of the compiler.

Dated (f. 179ᵃ) by the same scribe, 16 Jumâdâ II, A.H. 1074 = 15 Jan. A.D. 1664.

Purchased 1925.

Ff. 179, ll. 18; Naskh and Nasta'lîḳ; size, 9¾×5¼ in.

2715. Ms. Whinfield 65

Nukât al-'ârifîn, Hindustani proverbs explained in Persian, by Ṣâdiḳ. See above, no. 2336.

Beg. as usual, f. 1ᵇ.

Undated; probably 18th century. Several seals, on ff. 1ᵃ and 115ᵇ, show that the volume belonged to the library of the King of Oude.

Ff. i + 115, ll. 12–13; Nasta'lîḳ; worm-eaten, but without much damage to the text; size, 7⅝×4⅝ in.

2716. Ms. Ind. Inst. Pers. 79 (ff. 1–109)

The same.

Usual beg. f. 1ᵇ.

Formerly the property of John Romer, whose Sanskrit seal is on f. 1ᵇ.

Undated, but *circa* A.D. 1800.

Donor, Sir M. Monier-Williams.

Ff. 1–109, ll. 14; Nasta'lîḳ; size, 8×5⅛ in.

2717. Ms. Pers. e. 39

Dar amthila i Fârisîya; a pencil note opposite the first page describes this as 'A collection of Persian proverbs written for me by my Moonshi. J. J. Fahie, Tehran 1st August 1887'.

Donor, J. J. Fahie (1919).

Ff. 75, mostly 5 ll. to the page; Nasta'lîḳ; size, 7×4½ in.

2718. Ms. Pers. e. 55 (ff. 1–62)

Mu'ammayât i Mîr Ḥusain, a treatise on riddles by Ḥusain b. Muḥammad al-Ḥusainî al-Shîrâzî al-Nîshâpûrî, who died A.H. 904. See above, nos. 1353–5; *EIO* 2049, &c.

Beg. f. 3b, as in nos. 1354–5 above.

Copied by Muḥammad Ḥusain al-Kâtib, A.H. 973 = A.D. 1565.

Purchased 1935.

Ff. ii, 1–62, ll. 15; Nasta'lîḳ; illumination on f. 3b; size, 7×4⅝ in.

2719. Ms. Pers. e. 56 (ff. 29–73)

The same.

Beg. f. 33b, as in nos. 1354–5, 2718.

Copied A.H. 979 = A.D. 1571.

This treatise is preceded on ff. 29b–32b by a series of riddles on the 99 names of God, and is followed on ff. 70b–73a by two epistles of Muṣliḥ al-Dîn [Muḥammad b. Ṣalâḥ] al-Lârî (died A.H. 979, see *Brock. GAL* ii. 420, suppl. ii. 620), addressed to Iskandar Pâshâ, to whose children the writer was tutor at Âmid (see *Rieu* i. 116a).

Purchased 1935.

Ff. 29–73, ll. 15; Turkish hand; size, 8⅛×5⅝ in.

2720. Ms. Pers. e. 56 (ff. 1–28)

Two treatises on riddles, both by the same author. The first seems to have no special title, but is simply headed *Mu'ammâ'i maulânâ Shihâb*, while the second is entitled **Makhzan al-jawâhir**. The author calls himself Shihâb b. Niẓâm, and was evidently writing in the middle of the 10th century A.H., since he gives as a chronogram for the completion of the second treatise *makhzan i gauharhâ* = A.H. 934.

Beg. of the first treatise, f. 1b, از تنصیص تحمید و تخصیص محامد

Beg. of *Makhzan al-jawâhir*, f. 23b, ای زمام تو کام آن دلها

Copied A.H. 981 = A.D. 1573.

Purchased 1935.

Ff. 1–28, ll. 15; Turkish hand; size, 8⅛×5⅝ in.

2721. Ms. Pers. d. 81

A treatise on riddles by Muḥammad b. Sulaimân al-Baghdâdî, *takhalluṣ* Fuḍûlî, who died *circa* A.H. 790. The treatise is noticed by *Ḥ. Khalfa* v. 639, but I have found no other reference to it.

Beg. f. 1b, احمد من شرف قدر الکلام . . . اما بعد سر گشته وادی اوهام فضولی گم نام معروض میدارد

End on f. 24a.

The ms. must have originally formed part of a volume containing Fuḍûlî's collected works, since on f. 1a we find five *rubâ'îs* from his Turkish *dîwân*, forming the last page thereof; while the treatise on riddles is followed by two pieces in Turkish, namely on f. 25b the *mathnawî* entitled *Bang u bâda* (see Pertsch, *Turkish catalogue*, no. 406, where other mss. are listed), and on f. 40b a prose piece of a mystical nature, headed ذالمغفره and beginning مالك ملك آرای عالم و حاکم حکمت فزای اقالیم حکم

Dated A.H. 993 = A.D. 1585.

Purchased 1939.

Ff. 45, ll. 15; calligraphic Nasta'lîḳ; decoration at the head of each section; size, 9¼×5½ in.

2722. Ms. Pers. e. 55 (ff. 64–87)

A treatise on riddles, the name of the author of which I have not been able to ascertain.

Beg. f. 64b, سر این نامه نام نامداری . . . بعد از تسمیه و تحمید نموده میشود که این گم نام معمای چند داشت

Purchased 1935.

Ff. 64–87, ll. 15; Nasta'lîḳ; decoration on f. 64b; size, 7×4⅝ in.

C. SCIENCES

I. Philosophy

2723. Ms. Ind. Inst. Pers. 93 (ff. 1–161)

Akhlâḳ i Nâṣirî by Naṣîr al-Dîn al-Ṭûsî. See above, nos. 1435–42, &c.

Beg. f. 2b with the usual (i.e. *later*) introduction, حمد بیحد و مدح بیعد لایق عزت حضرت مالك الملکی باشد که همچنانکه

Index, f. 8b.

First *maḳâla*, in two *ḳism*, the first containing seven *faṣl* on ff. 9b, 10a, 14a, 15a, 18a, 20a, 24b; the second, ten *faṣl* on ff. 34b, 37a, 38a, 40a, 42b, 45b, 50a, 59b, 62b, 69b.

Second *maḳâla*, in five *faṣl* on ff. 88a, 90b, 93a, 96b, 105a. There is *not* found here the additional *faṣl* on duty towards parents which in many copies is added between the fourth and fifth *faṣl* (according to no. 1435 above, f. 81a (and see also *Browne*, p. 206) this addition was made at the request of Jalâl al-Dîn 'Abd al-Raḥmân in A.H. 663, 'thirty years after the original edition').

Third *makâla*, in eight *faṣl*, the first six on ff. 106ᵃ, 112ᵃ, 133ᵇ, 134ᵇ, 142ᵇ, 146ᵇ. Between ll. 15–16 of f. 133ᵇ the copyist has omitted a large part of the third *faṣl*. After f. 153 there are two leaves missing, which should have contained the end of the sixth and beginning of the seventh *faṣl*. The eighth (headed, by a common scribal error, *shishum*) beg. f. 156ᵇ.

On f. 158ᵇ, immediately after the words *în ast waṣâyâ-i Aflâṭûn ki khwâstîm tâ khatm i kitâb bar ân kunîm*, there follows, instead of the usual ending *wa ba'd az în sukhun kaṭ' kunîm*, &c., the passage *wa har ćand gharaḍ*, &c., found in the margin of the Cambridge ms. add. 308 (*Browne*, loc. cit.). This ending appears to be found only in those mss. which contain the earlier preface (on which see *EIO* 2155), namely, the present ms. (see below, ff. 160ᵃ–1ᵇ), the aforementioned Cambridge ms., and British Museum Ms. add. 25843. From this, together with the fact that this ending contains praise of the *shahriyâr i Îrânî* (i.e. the Ismaili sovereign), it appears that this passage was deleted at the same time as the second preface was substituted for the original one.

In the British Museum ms. the passage *wa har ćand gharaḍ*, &c., follows after *ḥarîṣ gardânad innahu al-laṭîf* of the usual ending. I conjecture, however, that our ms. preserves the original arrangement, *wa ba'd az ân sukhun kaṭ' kunîm khudâ-i ta'âlâ . . . innahu al-laṭîf al-majîd* being a stopgap inserted to round off the ending when the longer passage had been removed; and that the British Museum ms. may have been copied from one which, like the Cambridge ms., had both endings, one in the margin.

On ff. 160ᵃ–1ᵇ of our ms. is added the rare original preface, beg. حمد بیحد و مدح بی عد لایق حضرت عزت مالك الملکی بود که بعد از انکه شخصی را که بنظر ظاهر

The intervening part, ff. 159ᵃ–60ᵃ, consists of two short passages, the first beginning, *în pand'hâ îst ki Ḥasan b. Sahl az zabân i pahlawî yâ* [read *tâ*?] *zabân i tâzî pas bi zabân i pârsî gardânîda ast az pand'hâ i Hûshang ki pisar râ dâd*, from which it seems that they are extracts from Ibn Miskawaih's *Jâwîdân khirad* in one of its several versions.

Undated.

Donor, T. L. Blane.

Ff. 1–161, ll. 19; Nasta'lîḳ; size, 8⅞ × 5½ in.

2724. Ms. Ind. Inst. Pers. 90

Dhakhîrat al-mulûk, the treatise on ethics and politics by 'Alî b. Shihâb al-Dîn Hamadânî (died A.H. 786). See above, nos. 1451–3, &c.

Beg. as usual, f. 1ᵇ.

Bâb 1, f. 3ᵇ; 2, f. 18ᵇ; 3, f. 47ᵃ; 4, f. 57ᵇ; 5, f. 77ᵃ; 6, f. 101ᵃ; 7, f. 119ᵃ; 8, f. 144ᵇ; 9, f. 174ᵃ; 10, f. 200ᵃ.

From the Arabic pagination it appears that three leaves are missing after f. 220, and one after f. 222.

Copied by Tâj Maḥmûd (al-Hamadî?); undated.

Donor, Marquess of Tweeddale (1879).

Ff. 224, ll. 17; Nasta'lîḳ; ff. 1–5 supplied by a later hand; the same with the lower part of f. 140; worm-eaten; size, 9¼ × 5¼ in.

2725. Ms. Ind. Inst. Pers. 78 (ff. 1–108)

Lawâmi' al-ishrâḳ fî makârim al-akhlâḳ, commonly known as *Akhlâḳ i Jalâlî*, by Jalâl al-Dîn Dawânî (died A.H. 908). See above, nos. 1457–9, &c.

Beg. as usual, f. 1ᵇ.

This page ends with the words *u hidâyat i ṭarîḳat*, and after this there are some leaves missing, the lacuna including all the rest of the preface; f. 2ᵃ starts with the words *mulâzimîst bar wajh*, a few lines after the beginning of the first *lam'a* of the first *lâmi'a*. On f. 29ᵃ there is a lacuna including the latter part of *lam'a* 6 and the first part of *lam'a* 7; the text of the copy proceeds, however, without any break.

Lâmi'a 2, f. 53ᵃ; 3, f. 67ᵃ.

Dated 1 Ṣafar, A.H. 1080 = 1 July A.D. 1669. The copyist, Muḥammad Taḳî, has added on f. 108ᵇ a short appendix (*ilḥâḳ*) concerning the numerical properties of the *dâ'irat* of Aristotle on f. 105ᵇ; this is dated 14 Ṣafar. The ms. was collated in Rabî' I, A.H. 1115 = July–Aug. A.D. 1703.

Ff. 1–108, ll. 19; Nasta'lîḳ and Shikasta; worm-eaten, and in places unskilfully repaired; size, 8⅝ × 4⅝ in.

2726. Ms. Ind. Inst. Pers. 39

Risâla i akhlâḳ i humâyûn, a treatise on ethics, in tabular form, by Ikhtiyâr b. Ghiyâth al-Dîn al-Ḥusainî. See above, no. 1463.

Beg. as usual, f. 1ᵇ.

The leaves have been bound in disorder, the proper sequence being ff. 1, 2, 27, 26, 24, 25, 28, 5, 7, 6, 8, 9, 10, 3, 4, 11–18, 20, 19, 22, 23, 21.

Undated but probably 18th century. Owner's notes dated A.H. 1155 = A.D. 1742 onwards, f. 1ᵃ. Formerly belonging to J. Romer.

Donor, Sir M. Monier-Williams.

Ff. 28, coll. 4 (and tables), varying number of lines; size, 11¾ × 7 in.

2727. Ms. Whinfield 37

An imperfect copy of the first two *bâbs* of **Abwâb al-jinân** by Rafî' al-Dîn Muḥammad b. Fatḥ Allah al-Ḳazwînî called Wâ'iẓ (died *circa* A.H. 1105). See above, nos. 1472–4, &c.

Ms. Whinfield 37 (1). The usual beginning of the work, f. 1ᵇ. *Muḳaddima*, in three *maṭlab* on ff. 12ᵇ, 17ᵇ, 23ᵃ. *Bâb* 1 on f. 27ᵃ, containing three *faṣl* on ff. 27ᵇ, 37ᵇ, 61ᵃ; the first *majlis* of the latter comes on f. 62ᵇ, and after this the rubricized numbering is lacking, but the titles are given, which makes it possible to identify the sections—*majlis* 2 on f. 85ᵃ; 3, f. 108ᵃ; 4,

f. 122b; 5, f. 165b (in two *faṣl*, the second on f. 172b); 6, f. 188b; 7, f. 198b; after f. 238 there is a lacuna embracing the end of the seventh, whole of the eighth and first half of the ninth *majlis* (corresponding to ff. 226a–56a of no. 1472); 10, f. 260a; about one-third of the way through the tenth *majlis* the copy breaks off with the words *andîshahâ-i bâṭil râ bi jârûb i maḍmûn al-ṣulḥ khairan az khâna i dil* (the second *faṣl* of the *majlis* is altogether lacking).

Ms. Whinfield 37 (2). Introduction to the second volume, beg. p. 1, زلال مقامی که. *Maṭlab* 1, p. 8; 2, p. 13; 3, p. 32; 4, p. 72; 5, p. 113; the headings of the foregoing are the same as in no. 1472; the division of *maṭlab* 5, however, differs from that copy, and is as follows:

Majlis I, p. 114, *dar taḥrîṣ bar ṭalab i ʿulûm i dînîya*, in 5 *maḳṣad*: 1, p. 114, *dar dhikr i wujûb i ṭalab i ʿilm*; 2, p. 139, *dar bayân i faḍl u sharaf i ʿilm*; 3, p. 141, *dar mazîyat u sharâfat i ʿilm bar tharwat i mâl*; 4, p. 152, در بیان اینکه چنانکه علم در کار است علم را بتر [*sic*] از عمل ناچار است; 5 [wrongly numbered 4], p. 178, *dar bayân i ânki ʿilmî ki mansha' i înhama faḍl u thawâb*, &c.

Majlis II, p. 187, *dar dhikr i faḍl u thawâb i namâz*, in 5 *faṣl*: 1, p. 188, *dar dhikr i faḍl u thawâb i aṣl i namâz bar iṭlâḳ*; 2, p. 202, *dar dhikr i har yek az shurûṭ u âdâb i namâz*; 3, p. 221, *dar dhikr i afʿâl i namâz*; 4, p. 259, *dar faḍîlat i namâz i jamâʿat*; 5, p. 290, *dar madhammat i tark i namâz*.

Majlis III, p. 296, *dar faḍl u thawâb i namâz i sunnî*, divided apparently into five *maṭlab*, though the first section has, probably by a slip, been designated *faṣl*: 1, p. 300, *dar nawâkil i yaumîya*; 2, p. 351, *dar nadâmat i bisyâr khwâbîdan*; 3, p. 353, *dar âdâb i khwâbîdan*; 5 [*sic*], p. 370, *dar kaifîyat i namâz i shab*; this last section should probably have been numbered 4, and the fifth start on p. 391, where is to be found quite without heading or distinction the section headed in no. 1472 '*majlis* 10' (f. 108b).

From p. 406 onwards large gaps begin to appear in the text, which finally ends abruptly on p. 418 with the words *u amthâl i în mardum i nâ-mutadayyin* (just before the beginning of the eleventh *majlis* in no. 1472).

The leaves are disordered in two places and should be restored to this order: pp. 190/1, 196/7, 194/5, 192/3, 202/3, 200/1, 198/9, 204/5, &c.; pp. 368/9, 372/3, 370/1, 376/7, 374/5, 378/9, &c.

Undated.

Ms. Whinfield 37 (1), ff. ii + 273, ll. 11; *Ms. Whinfield 17 (2)*, pp. really v + 420 (for pp. 154/5 are double); Nastaʿlîḳ (the two volumes in different hands); size, $8\frac{3}{4} \times 6\frac{1}{4}$ in.

2728. Ms. Pers. c. 19

Tuḥfat al-mulûk by Jaʿfar b. Abî Isḥâḳ al-Mûsawî, who lived in the time of Fatḥ ʿAlî Shâh Ḳâjâr. This work was written at the request of Prince Muḥammad Taḳî Mîrzâ, and its scope is indicated on f. 3a, fourth line from the bottom, as concerning 'the explanation of the doctrine of Reason, and the manner of its relation to terrestrial phenomena, and the explanation of its effects, signs, laws (*aḥkâm*), and other matters relative to it'. It is recorded in Ismail Pasha's *Keşf-ez-zunun zeyli* (Istanbul, 1945–7), and an edition printed at Tabriz 1253/1857 exists in the British Museum; in the British Museum catalogue the author is given the *takhalluṣ* Kashfî. It seems likely that the author may further be identified with the religious controversialist Shaikh Abû ʿAlî Jaʿfar al-Ḥusainî al-Mûsawî, mentioned in *IVPS* 1068 as the author of a work entitled *Kashf al-ghumâm ʿan taʿziyat al-Imâm*.

Beg. f. 2b, الحمد لله خالق العقل والجهل وجاعل الظلمة والنور

It is divided into three *ṭabaḳat* and a *khâtima*.

Ṭabaḳat 1, f. 3b, *dar bayân i ḥaḳîḳat i ʿaḳl*.

Ṭabaḳat 2, f. 18a, *dar bayân i kaifîyat i irtibâṭ u taʿalluḳ i ʿaḳl bi maujûdât*.

Ṭabaḳat 3, f. 75a, *dar bayân i khawâṣṣ u âthâr u ʿalâmât i ʿaḳl*.

Khâtima, f. 140b, *dar bayân i shamma'î az ḥukm u âthâr i ʿaḳl ki mutaʿalliḳ bi umûr i maʿîshîya u bi tadbîr i raʿîyat ast*.

Each *ṭabaḳat* is subdivided into numerous *tuḥfa*, and the *khâtima* is in two *majmaʿat* (ff. 140b, 195a).

No date of copying, but a note on the last page states that it was collated with the author's original.

Purchased 1903.

Ff. 210, ll. 25; Nastaʿlîḳ, Arabic quotations in Naskh; coloured and illustrated diagrams on ff. 5a, 10b, 12b, 15a, 16a, 19b, 20b, 23a, 23b, 26a, 28a, 29a, 32a, 34a; size, $13\frac{1}{2} \times 8\frac{1}{2}$ in.

2729. Ms. Arab. e. 105 (ff. 35–37)

Zubdat muḳniʿa wa jumlat nâfiʿa, a fragment of an anonymous pamphlet in Persian on speculative philosophy, comprising its first page and the last two leaves. The missing part in between was probably not large.

Beg. f. 35b, الحمد لمن لا مانع لحکمه . . . وبعد فهذه زبدة مقنعة وجملة نافعة فی آداب البحث والمناظرة کتبتها لالتماس من لزمنی اسعافه

No date, but another item in the same volume, apparently in the same hand, is dated A.H. 895 = A.D. 1490.

Donor, Sir Oliver Wardrop (1920).

Ff. 35–37, ll. 23; Nastaʿlîḳ; size, $8\frac{1}{8} \times 5\frac{1}{8}$ in.

2730. Ms. Pers. d. 72

Tahdhîb al-akhlâḳ, an anonymous treatise on ethics, divided into a *muḳaddima*, three *bâbs*, and a *khâtima*.

Beg. f. 1b, اخلاق مهذبه اهل کمال که لایق اتباع

Muḳaddima, in 3 *baḥth*, f. 2ᵇ; *bâb* 1, f. 7ᵃ, *dar ḥikmat i tahdhîb*, containing 7 *faṣl*; 2, f. 26ᵇ, *dar ḥikmat i manzil*, containing 5 *faṣl*; 3, f. 36ᵇ, *dar ḥikmat i madanî*, containing 4 *faṣl*; *khâtima*, f. 46ᵇ, *dar bayân i mawâʿiẓ u naṣâʾiḥ*.

Undated.

Purchased 1936.

Ff. 47, ll. 13; Nastaʿlîḳ; size, 9⅜×6 in.

II. Astronomy

2731. Ms. Pers. c. 36 (ff. 149–357)

Zîj i jadîd i sulṭânî, Ulughbeg's revised astronomical tables. See above, nos. 1515–8, &c.

Beg. as usual, f. 149ᵇ; the four *maḳâlas* on ff. 150ᵃ, 160ᵃ, 262ᵃ, 344ᵃ.

Undated; probably late 18th century. On ff. 355ᵇ, 356ᵃ are some incompletely filled-in tables, on ff. 356ᵇ, 357ᵃ odd scraps of verse, including a piece headed 'Ṣâfî'.

Purchased 1948.

Ff. 149–357, ll. 27; untidy Naskh; size, 11¾×8½ in.

2732. Ms. Pers. d. 52

Commentary on the foregoing work, by ʿAbd al-ʿAlî b. Muḥammad Barjandî. See above, no. 1520, &c.

Beg. as usual, f. 1ᵇ; *maḳâlas* on ff. 2ᵇ, 49ᵃ, 135ᵃ, 252ᵃ.

Undated.

Purchased 1923.

Ff. 279, ll. 19; Shikasta; numerous neatly drawn figures in red; somewhat worm-eaten, and repaired with scraps of paper which sometimes obscure the text; size, 10⅝×6⅝ in.

2733. Ms. Hunt. 284 (ff. 115–24)

Fragment of another commentary on the same, comprising the first three *bâbs* of the third *maḳâla*. It is not identical with either ʿAlî Ḳûshjî's or Barjandî's commentary (above, nos. 1519–20), but it sufficiently resembles the former to warrant the supposition that it is based on that commentary. It is, however, somewhat briefer than ʿAlî Ḳûshjî's work, and the text of the *Zîj* is not included.

Beg. f. 115ᵃ, مقالت سوم . . . شرح پیش از شروع در بیان مقاصد این مقاله

End, f. 124ᵃ, بمرکز معدل بتعدیل الایام می کیرد و در وجه

Undated; probably 16th century.

Ff. 115–24, ll. 21; fine small Nastaʿlîḳ; size, 8⅝×5¾ in.

2734. Ms. Pers. e. 34 (ff. 65–82)

Ijzâʾ i bîst bâb, a fragment of the commentary by Mulla Muẓaffar al-Munajjim (who lived in the reign of Shâh ʿAbbâs, A.H. 996–1038) on the *Mukhtaṣar* (or *Risâla*) *dar maʿrifat i taḳwîm* of Barjandî. The work is identical with that described *EIO* 2247 under the title *Nuskha dar ʿilm i haiʾat*; the above title, however, is found on f. 65ᵃ of the present ms. and may be the real one.

This copy lacks the whole of the commentator's preface and introduction (which occupy the first six and a half pages in the India Office ms.), and begins on f. 65ᵇ with the opening words of the original work, thus: و اعتصمت بفضلك یا کریم اما بعد این مختصریست در معرفت تقویم تام

The first three *bâbs* begin on ff. 66ᵃ, 68ᵇ, 77ᵃ. Less than half-way through the third, the copy breaks off abruptly on f. 82ᵃ with the words و ایشان بریدن شتراند و از طرف جنوبی این خط (corresponding to f. 17ᵇ, last line, of the India Office ms.).

Undated (other portions of the volume have various dates between A.H. 1164 = A.D. 1751 and A.H. 1235 = A.D. 1820).

Purchased 1904.

Ff. 65–82, ll. 17; Naskh and Shikasta; size, 8⅜×6 in.

2735. Ms. Ind. Inst. Pers. 12

Kârnâma i ṣâḥibkirân thânî zîj i shâhjahânî, astronomical tables compiled under Shâh Jahân's orders by Farîd al-Dîn Masʿûd b. Ḥâfiẓ Ibrâhîm Dihlawî. See *Rieu* i. 459ᵇ.

According to *Rieu* iii. 1088ᵃ the date of composition was A.H. 1039. The present copy ends with the chronogram *khâmis i shawwâl* = 1038, so that if Rieu is correct, the chronographer must have availed himself of the well-known licence of an error of one year.

The ms. is defective, and it appears from the Arabic foliation that the following are lacking: ff. 36–43, 107–26, 399–406, 411–15.

Beg. f. 1ᵇ, حمد بیحد خالقی را که مهندس قدرت

Muḳaddima, f. 3ᵃ; *maḳâla* 1, f. 6ᵇ; 2, f. 15ᵇ; 3, f. 83ᵃ; the beginning of 4 comes in the last lacuna, at the end of which we find ourselves in the middle of *bâb* 1, *faṣl* 5 of *maḳâla* 4; there follow two more *faṣls* and a second *bâb*, the latter of which appears to be lacking in the British Museum ms.

Undated, but apparently 17th century. An owner's note on f. 1ᵃ mentions A.H. 1167 = A.D. 1754. F. 421 seems to be supplied by a later hand.

Donor, T. L. Blane.

Ff. actually 380, ll. 25; Nastaʿlîḳ; size, 13¼×9⅝ in.

2736. Ms. Pers. e. 34 (ff. 24–36)

Risâla dar istikhrâj i khaṭṭ i niṣf al-nahâr, a short treatise on the meridian line and finding the direction of the Ḳaʿba, in a preface and five *bâbs*. The author is not named.

Beg. f. 24b, افتتاح کلام در هر مقام . . . اما بعد این رساله ایست در استخراج خط نصف النهار و معرفهٔ سمت قبله

Copied by Muḥammad ʿAlî b. Muḥammad Ḥusain Iṣfahânî, 26 Dhulḥijja, A.H. 1164 = 15 Nov. A.D. 1751.

Purchased 1904.

Ff. 24-36, ll. 2-23; Naskh and Shikasta; ff. 28 and 30 are small pieces of paper inserted between the pages, having additional figures on them; size, $8\frac{1}{8} \times 5\frac{7}{8}$ in.

2737. Ms. Arab. e. 93 (ff. 53–56)

Miscellaneous notes in Persian on mathematical subjects.

Beg. f. 53b, مثال اگر گویند که مح درجه بر ط قسمت کن

Purchased 1913.

Ff. 53b–56a, l. 17–19; Nastaʿlîḳ; size, 8 × 6 in.

III. Occult Sciences

2738. Ms. Pers. e. 33 (ff. 20–88)

Tafsîr al-thamara, Naṣîr al-Dîn Muḥammad al-Ṭûsî's Persian commentary on the Arabic version of Ptolemy's *Liber fructus*. See above, no. 1510, &c.

Beg. f. 20b, الحمد لله حمد الشاکرین . . . چنین گوید مولف این کتاب که بحکم اشارت مخدوم

Dated Ramaḍân, A.H. 1079 = Feb. A.D. 1669.

Purchased 1904.

Ff. 20–88, ll. 15; Naskh; size, $8\frac{5}{8} \times 5$ in.

2739. Ms. Hunt. 87 (ff. 1–34)

The same.

Beg. f. 5b. There are frequent marginal corrections and notes throughout. The following items are also found:

F. 4a, eight verses of an anonymous (*lâ adrî ḳâ'ilahu*) *ḳitʿat*, beg. نگهبان دین خسرو غازیان

Ff. 33b–34b, an astronomical table accompanied by an explanation and examples of its use, in Arabic, beg. فی معرفة تقویم القمر من الجدول

Undated; but the ms. has been in the library since A.D. 1693.

Ff. 1–34, ll. 21; Turkish hand; size, $10\frac{3}{8} \times 6\frac{7}{8}$ in.

2740. Ms. Pers. e. 34 (ff. 37–64)

The same.

Beg. f. 37b.

Copied by Ḥaidar ʿAlî b. Muḥammad, Rajab, A.H. 1227 = July-Aug. A.D. 1812, at Isfahan.

Purchased 1904.

Ff. 37–64, ll. 19–21; Shikasta; size, $8\frac{3}{8} \times 6$ in.

2741. Ms. Hunt. 87 (ff. 35–147)

Laṭâ'if al-kalâm fî aḥkâm al-aʿwâm, a handbook of astronomy and astrology, by Muḥammad al-Ḥusainî called al-Sayyid al-munajjim, who according to *H. Khalfa* v. 317 (where he is called Muḥammad *ibn* al-Ḥusainî) was living in A.H. 803. See *Pertsch* 340; *Blochet* 2407. The title is given as above in the text of the work, but on f. 35a of our ms. it appears as *Laṭâ'if al-kalâm fî aḥkâm al-nujûm lil-aʿwâm*.

Beg. f. 36b, چنین گوید محرر این سواد اضعف العباد محمد الحسینی

There are many marginal corrections and notes, and some astronomical tables and diagrams in the text. This work ends on f. 91a.

Copied by Muḥammad b. Jalâl al-Dîn Muḥammad b. al-Muftî Maulânâ Iyâs of Amasia, 20 Dhulḳaʿda, A.H. 916 = 18 Feb. A.D. 1511.

From f. 91b to the end of the volume (except for ff. 141b, 142a) are astronomical tables, many having marginal explanations. Blank spaces have been filled up with the following fragments:

F. 35b, a fragment stated to be a summary of the beginning of the preface to the *Akhlâḳ i Nâṣirî*. On the margins are astrological notes.

F. 36a, a short extract from an unnamed astrological work, beg. چون خواهی که از احوال سهم بدانی. This is followed on the same page by an even shorter extract, from the works of Masʿûd ʿAṭâ Allah al-Munajjim (see *Pertsch* 335), beg. این ضابطه که مذکور میگردد

F. 141b, an abstract of a chapter on stellar conjunctions from a work referred to as the *Kifâyat*, perhaps that by Muḥammad b. Masʿûd al-Ghaznawî described above, no. 2030, beg. قران علویین چهار نوعست اقدم و اعظم و اوسط و اصغر

F. 142a, a passage headed *dar maʿrifa i taḥwîl*.

Ff. 35–147, the main work ll. 21; Nastaʿlîḳ; size, $10\frac{3}{8} \times 6\frac{7}{8}$ in.

2742. Ms. Pers. c. 36 (ff. 1–148)

Âthâr al-nujûm, a comprehensive work on astrology by an author who calls himself Ibn Badîʿ al-Zamân al-Ḥusainî al-Munajjim al-Junâbidî Muḥammad Ismâʿîl al-Ḥusainî. Of him and his work I find no other mention; the only indication of his date lies in the fact that he quotes from *Aḥkâm al-ḳirânât* of Muḥyî al-Dîn b. Badr al-Dîn al-Unârî (see *Cat. codd. or. Lugd. Bat.* iii, no. 1188) composed in the reign of Shâh Ismâʿîl (i.e. most probably Shâh Ismâʿîl I, A.H. 907–30, since as the catalogue points out the ms. was already in Leiden by A.D. 1669). Our author must therefore be at any rate posterior to the early 16th century.

The arrangement of the work, according to the index on f. 2, is as follows:

Muḳaddima in 4 *tanbîhât* (each subdivided into 2

fâ'ida), viz: *tanbîh* 1, *dar bayân i paidâ shudan i 'ilm i nujûm*; 2, *dar bayân i ânki aflâk u kawâkib râ dar sufliyât atharî ast*; 3, *dar bayân i ânki 'ilm i nujûm u aḥkâm ânči bâshad*; 4, *dar bayân i ânki aḥkâm i nujûm râ fâ'ida ast*.

Makâla 1 (in 3 *bâbs*), *madlûlât i kawâkib i sab'a sayyâra*.

Makâla 2 (in 6 *bâbs*), *ṣifât u mansûbât u madlûlât i burûj*.

Makâla 3 (in 3 *bâbs*), *uṣûl i aḥkâm*.

Makâla 4 (in 17 *bâbs*), *aḥkâm i kirânât u iḥtirâkât u ittiṣâlât i kawâkib*: *bâb* 1, *aḥkâm i kirânât*; 2, *aḥkâm i iḥtirâkât*; 3, *aḥkâm i ittiṣâlât i kawâkib i sab'a*; 4, *aḥkâm i ittiṣâlât i mâh bi sitâragân*; 5, *aḥkâm i kusûf u khusûf 'an kaul al-ḥukamâ' al-mutakaddimîn*; 6, *aḥkâm i kusûf u khusûf mankûl min Kushyâr b. Labbân al-Ḥalabî* (see *Brock. GAL*, suppl. i. 397); 7, *aḥkâm i mujâsadât i kawâkib bâ 'ukdatain i kamar*; 8, *aḥkâm i bûdan i kawâkib u 'ukdatain ma' kaid*; 9–14, *aḥkâm i taḥwîlât zuḥal* (*mushtarî*, &c.) *dar burûj*; 15, *aḥkâm i ḥulûl i ra's u dhanb dar burûj*; 16, *aḥkâm i sharf i kawâkib u ṭilismât*, &c.; 17, *aḥkâm i hubûṭ u wabâl u auj i sitâragân*.

Makâla 5 (in 8 *bâbs*), *aḥkâm i ṭâli' i taḥwîl i sâl i 'âlam u aḥwâl i nîkî u badî i fuṣûl i sâl*, &c.

Beg. f. 1^b^, حمد بيعدد ثنای بيقياس صانع لم يزل و لا يزالی سزاست

Mukaddima, f. 3^a^. Ff. 1–13 have been supplied by a later hand, and the first paragraph of *makâla* 1, which begins in the original hand on f. 14^a^, is repeated by the later hand at the bottom of f. 13^a^. *Makâla* 2 (without heading), f. 32^b^; 3, f. 57^b^; 4, f. 70^b^.

After the end of *bâb* 5 of the fourth *makâla* (f. 104^b^) come two interpolated fragments in different hands. The first of these, instead of being the extract on eclipses mentioned in the index, contains a passage headed *bâb i shishum dar dalâlât i dawâzdah khâna i ṭâli'*. In yet a different hand on ff. 106–24 is a fragment incomplete at beginning and end in which the material is arranged primarily under the headings of the classes of phenomena, viz. *raj'at*, *khafâ*, *ẓuhûr*, *taghrîb*, *tashrîk*, and *sharf*, while the judicia resulting from the positions of the various celestial bodies in each of these aspects are arranged under those headings. Although this material is similar to what must have been contained in *bâbs* 16–17 of the fourth *makâla* of the *Âthâr al-nujûm*, the general arrangement and style of this fragment suggest that it is not part of that work.

On f. 125 the original hand resumes the *Âthâr al-nujûm*. All rubrics are lacking on ff. 125–48, but the contents suggest that this is part of the fifth *makâla*. On f. 148 the work breaks off incomplete.

Undated.

Purchased 1948.

Ff. 1–148; the original hand is a neat 18th-century Nasta'lîk of 19 ll. to the page; of the later hands, ff. 1–13 are Naskh, f. 105 Shikasta, ff. 106–24 Nasta'lîk; throughout the work are numerous blank spaces left for the inserting of diagrams which has not been carried out, except that on the versos of ff. 17–23 are miniatures of the seven planets executed in a very poor late-18th-century Persian style; European paper, water-marked GIAC. GIUSTI and a design of an arm holding a pair of scales within armorial scrolling; size, 11⅝ × 8½ in.

2743. Ms. Whinfield 57 (ff. 78–194)

Kanz al-'âshikîn, a translation made in A.H. 1216 by Muḥammad b. Muḥammad Ṣâdiḳ Shûshtarî, from an Arabic treatise on the influence of the lunar mansions (with appendixes on the symbols of the planets and on precious stones), ascribed to Hermes Trismegistus. See *Rieu* ii. 462^a^.

Beg. as usual, f. 78^b^.

Autograph copy made by the translator for his 'brother' Mîrzâ Muḥammad Mahdî the astrologer, at Lucknow, 20 Sha'bân, A.H. 1217 = 16 Dec. A.D. 1802.

Ff. 78–194, ll. 9; Nasta'lîk; various outline drawings of the planetary symbols and talismanic diagrams; size, 7⅞ × 5½ in.

2744. Ms. Pers. c. 22 (fol. 163–239)

Dhakhîra i Iskandarânî, a book of magic translated from an Arabic original. The preface states that the Arabic version was itself a translation of a Greek work compiled by Aristotle from the lore of Hermes at the command of Alexander the Great; the latter at his death bade his successor Antiochus conceal it in a temple at Amuriya, and there it was discovered by the Caliph Mu'taṣim Billah, who had it rendered into Arabic. Besides the present translation and the one mentioned in the next article, two other Persian translations of this book are known, published at Lucknow in 1874 and 1884 and at Bombay in 1892; see the British Museum *Catalogue of Persian Printed Books* under 'Hermes'.

Beg. f. 163^b^, at the preface of the Arabic version, الحمد لله . . . اما بعد پوشيده نماند که در زمانی که معتصم بالله عباسی فتح عموريه نمود

The book proper begins f. 169^a^, بنام يکتای واجب الوجود ابتدا ميکنم. After the doxology comes an introduction ascribed to Aristotle, then an index of the ten *fann*, f. 170^a^.

Fann 1, on the principles of magic art, f. 170^b^; 2, on the philosopher's stone, f. 180^a^; 3, on poisons, f. 193^a^; 4, on antidotes, f. 202^a^; 5, on talismans, f. 204^b^; 6, on the planetary symbols, f. 205^a^; 7, miscellaneous talismans, f. 221^a^; 8, philtres, f. 211^b^; 9, on the properties of plants, f. 216^b^; 10, on the properties of animals, f. 232^a^.

The correct order of ff. 204–31 should be: 204, 218, 217, 219, 220, 227, 205, [lacuna of one leaf], 206–10, 221, 222, [lacuna of one leaf], 223–30, 211–16, 231. From f. 184 onwards all rubrics are lacking.

Copied by Jamâl al-Dîn Muḥammad, A.H. [1]182 = A.D. 1768.

Purchased 1905.

Ff. 163–239, ll. 11; Nasta'lîk; full-page picture on f. 163^a^ and various pictures of planetary symbols and talismanic signs in the text; some leaves damaged and poorly repaired; size, 12¼ × 7 in.

2745. Ms. Whinfield 57 (ff. 1–77)

A different translation of the same work, made by Muḥammad Bâḳir al-Munajjim.

This version starts with a preface by the translator, beg. f. 1b, آرایش دیباچه نسخه کائنات. The preface of the Arabic version begins on f. 3a, last line, بدانکه معتصم بالله بعد فتح عموریه استماع نمود. The book proper starts f. 8b; index, f. 10a; the ten *fann* on ff. 10b, 19a, 32b, 41b, 44b, 48b, 55a, 65b, 69b, 71b.

The hand is the same as that of no. 2743, hence the date is probably *circa* A.D. 1802.

Ff. 1–77 (of which 67 is double), ll. 11; Nastaʿlîḳ; outline drawings of planetary symbols and talismans; size, 7⅞ × 5½ in.

2746. Ms. Pers. d. 73

Two treatises on *raml*.

1. Ff. 1–43, **Risâla i Surkhâb**. Cf. *IVASB* 1518, with which this treatise is about equal in length; *EIO* 2268 seems to be either a different version or a different work, since it is considerably more voluminous. Whether 'Surkhâb' is actually the author's name, as Ivanow states, is not made clear in this copy, where no author's name occurs in the preface.

Beg. f. 1b, ثنای اکمل و شکر اجل بعدد ذرات رمل

The work proper ends on f. 42a, where the date of copying is given as 3 Dhulḥijja, A.H. 1235 = 11 Sept. A.D. 1820. After this comes a sort of appendix, headed *nauʿi dîgar fâʾida*.

2. Ff. 44–69, **ʿUjûbat al-raml**, by an author who does not mention his name. On the binding the title *Uʿjûbat al-raml* is given, but both preface and colophon of the ms. itself omit the *alif*. According to the preface, it should be divided into twelve *bâbs*, but the second is not marked and after the seventh there follow only *faṣls*.

Beg. f. 44a, حمد و ثنای بر مبدع بی آلت و مخترع بی علت

Bâbs 1 and 3–7 begin respectively on ff. 44b, 51b, 55a, 56a, 58a, 58b.

Dated 11 Dhulḳaʿda, A.H. 1235 = 20 Aug. A.D. 1820; copyist's name erased. On f. 1a there is in careless Nastaʿlîḳ a laudatory *ḳaṣîda* در مدح سر دسکی.

Purchased 1936.

Ff. 69, ll. 16; coarse Nastaʿlîḳ; many diagrams; size, 8¾ × 5⅜ in.

2747. Ms. Ind. Inst. Pers. 104

Miṣdâḳ al-raml, a treatise on *raml* by Muḥammad ʿAṭâ Allah Lâhûrî, who quotes as his authorities Shaikh Badîʿ al-Dîn Lâhûrî and Mîr Raushan ʿAlî Dihlawî; for none of these can I find any indication of date.

Beg. f. 1b, جواهر زواهر حمد و ثنای نیاز بارکاه کبریای آن علیمی

The treatise ends on f. 68b, where it is dated 15 Jumâdâ I, A.H. 1238 = 28 Jan. A.D. 1823. The remaining ten leaves are filled with miscellaneous notes on divination and astrology.

Ff. 78, ll. 16; Nastaʿlîḳ; size, 8¼ × 6⅛ in.

2748. Ms. Pers. e. 61 (ff. 227–31)

Ikhtiyârât ayyâm i har mâh u hafta, a brief essay, without author's name, on auguries derived from Shîʿite tradition, showing the propitiousness or otherwise of each day of the month and week for various actions.

Beg. f. 227b, الحمد لله . . . اما بعد این رساله ایست در بیان انچه از احادیث معتبره اهل بیت

Faṣl 1, on the days of the month, f. 227b; 2, on the days of the week, f. 230b.

Date A.H. 1098 = A.D. 1687 (cf. no. 2798 below).

Purchased 1937.

Ff. 227–31, ll. 21; Nastaʿlîḳ; size, 8¾ × 5¾ in.

2749. Ms. Pers. d. 100

A collection of works on magic arts and alchemy.

1. Ff. 1–6 are blank save for a few rough scribblings. Then comes a treatise on magic ascribed to Bâlînâs [i.e. Apollonius of Tyana]. The heading on f. 7a runs *hadhihi risâlat i Mirrîkh i Hind* [sic] *Bâlînâs ḥakîm fî bayân i baʿḍ al-ʿulûm al-khafîya al-mufaṣṣala min ʿilm al-kîmiyâ wal-hîmiyâ wal-sîmiyâ wal-rîmiyâ auradtuhâ kitâbat munâsibat maʿ al-fâʾidat al-âtiya.*

Beg. f. 7b, الحمد لله الذی هدانا الی الطریق المستقیم . . . اما بعد این رساله ایست در بیان بعض اسرار بعض علوم خمسه خفیه

After f. 7 several leaves have been lost and are replaced by a blank leaf (f. 8). On f. 9 we find the tenth *bâb* of the treatise, *dar aʿmâl i inghimâs dar ṭasht u birka*; *bâb* 11, *dar istikhdâm i arwâḥ u furûd âwardan i arwâḥ u sitâragân*; 12, *sîmiyâ bi jâmiʿ ʿamalhâ*; 13, *ʿaṭf*; 14, *kushtan i aʿdâ u gharḳ kardan u bî-khwâb kardan*; 15, *ulfat dâdan i murghân u jânwarân*; 16, *shikastan i lashkarhâ u khwâb kardan i ḥuṣṣârhâ.*

2. On f. 10b comes a *fâʾida munâsiba* containing a magical prescription ascribed to Shaikh Shihâb al-Dîn [Yaḥyâ b. Ḥabash al-Suhrawardî] Maḳtûl.

3. On ff. 11b–14b notes on writing talismans headed simply *nukta ʿaẓîma muʿtabara fî hâdhâ al-maḳâm.*

4. On f. 15a a talisman for ensuring success in undertakings, said to be extracted from a book entitled *Mubhij al-daʿawât.*

5. F. 15b, *Kunûz al-muʿazzimîn*, a treatise on the making of talismans (*nîranjât u ṭilismât*) ascribed to Abû ʿAlî Ibn Sînâ. Cf. *IVC* 567 (3); *Pertsch* 303 (6).

Beg. حمد و سپاس و ستایش مر خدای را . . . اما بعد چنین کوید مولف این رساله . . . ابو علی ابن سینا . . .

که چون جماعتی از محبان. It is stated in the preface to be divided into *kauls* and *fasls*. Here, however, we have only the first *kaul*, with twelve *fasls* in it, for after f. 27 some leaves are missing, and on ff. 28–9 we have the latter part of a passage on the magical properties of the alphabet, covering letters *shîn* to *ghain*; it is not clear whether this really belongs to the foregoing treatise or not.

6. Ff. 30ᵇ–6ᵃ, an anonymous treatise on the properties of the alphabet, beg. این مختصریست در خواص ۲۹ حرف

7. Ff. 37ᵃ–43ᵃ contain a collection of miscellaneous magical prescriptions each headed *fâ'ida*.

8. Ff. 43ᵇ–64ᵇ, a compilation headed *hadhihi majmû'at min fawâ'id muta'addida ba'dihâ bal akthar mushtamila 'alâ kawâ'id 'ilm hîmiyâ alladhî yakûn 'ibara 'an 'ilm kaifiyat al-taskhîr bil-'azâ'im wa-ghairihâ ma'khudha min kutub al-'ulamâ'*.

9. Ff. 65ᵇ–76ᵇ, *Tuhfa i khânî*, a treatise on magic by 'Alî b. Husain Wâ'iz Kâshifî, in a *mukaddima* and two *maksads* each containing twelve *bâbs*. It was compiled in A.H. 929 at the request of Durmish Khân, governor of Herat, on the basis of a work by the author's father entitled *Asrâr i kâsimî*. See *IVC* 648.

Beg., الحمد و الثنا لولیه . . . اما بعد چنین گوید فقیر . . . علی ابن الحسین الواعظ الکاشفی المشتهر بالصفی امده الله باللطف الخفی که حضرت والد مرحوم

Mukaddima, f. 66ᵇ; *maksad* 1, *dar dhikr i ba'd az a'mâl i sîmiyâ ki namûdan i khayâlât ast*, f. 67ᵇ; 2, *dar rîmiyâ ki sha'bada ast*, f. 71ᵇ.

Colophon dated middle of Rabî' II, A.H. 1100 = Feb. A.D. 1689.

10. Ff. 77ᵃ–86ᵃ, a collection of notes (*fâ'ida*) mostly on chemical matters (making of rouge, ink, &c.; uses and methods of preparing cinnabar, &c.), beg. *fâ'ida mu'tabara fî bayân i tarîk i akhdh i 'arak al-kibrît bi kaul i atibbâ*.

Colophon dated 1 Safar, A.H. 1100 = 25 Nov. A.D. 1688, by Kamâl al-Dîn Afdal b. Kamâl Muhammad al-Wâ'iz Muhammad Akmal al-Muharrir al-Zaidî.

11. Ff. 87ᵃ–end, *Miftâh al-fawâ'id*, a treatise on alchemy in seventeen *bâbs*, by Muhammad b. al-Thâbit al-Nîshâpûrî.

Beg., الحمد لله . . . و بعد این کتابیست بس معتبر که تصنیف کرد اورا محمد بن ثابت النیشابوری در علم و عمل صنعت کیمیا

Bâb 1, *fî al-ikhtiyârât fî al-aukât wal-ayyâm*, f. 87ᵇ; 2, *fî ikhtiyârât al-adwiya wa asmâ'ihâ*, f. 88ᵃ; 3, *fî tadbîr al-adwiya wa tankiyâtihâ*, f. 88ᵇ; 4, *fî tankiyat al-ajsâd al-dhâtîya wal-arwâh wal-anfâs wal-tathîr kabl al-'amal*, f. 95ᵃ; 5, *fî tas'îd al-ajsâd al-dhâtîya wa ghairihâ wa taklîs al-ajsâd wa tas'îd al-arwâh*, f. 97ᵃ; 6, *fî tahlîl al-arwâh wal-ajsâd*, f. 101ᵃ; 7, *fî tadbîr al-kabârît wal-zirnîkhain*, f. 103ᵃ; 8, *fî al-mâyat al-hâddat al-muhallala wal-mushamma'a wal-munaffara*, f. 105ᵇ; 9, *fî 'akd al-zîbak*, f. 109ᵃ; 10, *fî iksîr al-bayâd*, f. 112ᵃ; 11, *fî iksîr al-humra*, f. 115ᵇ; 12, *fî 'akd al-akâsîr wa-ta'lîfihâ ba'd al-tadbîr wal-tahlîl*, f. 117ᵇ; 13, *fî tarh al-akâsîr wa ma'rifat mikdâr al-nîrân*, f. 119ᵇ; 14, *fî talyîn al-ajsâd in kân yabisan mithl al-dhahab wal-fidda*, f. 120ᵇ; 15, *fî al-miyâh al-muhammara*, f. 121ᵇ; 16, *fî talwîn al-dhahab al-nâzil wal-fidda*, f. 122ᵇ; 17, *fî al-a'mal al-mufrada*, f. 124ᵇ.

Dated 18 Muharram, A.H. 1100 = 12 Nov. A.D. 1688, by the same scribe as above. Numerous marginal annotations throughout the volume appear to be in his hand also.

Ff. 129, ll. 16; minute Nasta'lîk mixed with Shikasta; badly damp-stained; size, 9½ × 6¼ in.

2750. Ms. Pers. c. 22 (ff. 40–51, 114–62)

Miscellaneous essays on magic and astrology.

1. F. 40ᵃ, *Risâla gharîba ki az nuskha i mu'tabara nakl namûda*, dealing with the magical properties of the letters composing some of the names of God.

2. F. 44ᵃ, a treatise on various matters connected with talismans; including lists of propitious hours for incantations during each day and night of the week, of the propitious days in each month, of the names of the angels associated with each planet and each constellation of the zodiac, &c.

Beg. بدان ایدك الله که اعمال رقی و نیرنج و طلسمات را شرطی چند از لوازمست اول انکه عامل را اعتقاد تمام بر وقوع و تاثیر اعمال خود می باید که باشد

3. F. 114ᵃ, a table to find out whether two persons have a predisposition to enmity or friendship, called *Minbar i mahabbat*.

4. F. 114ᵇ, a treatise on the magical properties of the letters of the alphabet, in eight *fasl*.

Beg., الف در بعضی کتب اهل حروف مذکور است

Fasl 1 deals with *alif*, 2 with *bâ* to *dhâl*, 3 with *râ* to *shîn*, 4 with *sâd* to *lâm*, 5 with *mîm*, 6 with *nûn*, 7 with *wâw*, 8 with *hâ* and *yâ*.

The text proceeds immediately from f. 114ᵇ to f. 118ᵃ; of the intervening folios f. 115 contains only a picture on the recto, f. 116 instructions for divination by *jafr*, and f. 117 is blank.

After the treatise on the letters, there follow without any break instructions for preparing various amulets and charms, &c.

5. F. 152ᵇ, a treatise on the forty magical names of God, &c.

Beg. الحمد لله . . . این مختصریست در شرح چهل اسم و هر اسم را از این شرح بسیارست

6. F. 157ᵃ, magical alphabets, styled 'Greek, Coptic, Farghânî, and Hebrew', followed by two more headed 'natural alphabet' (*kalam i tabî'î*). These have some

similarity to the alphabets contained in Ibn Waḥshîya's *Shauḳ al-mustahâm fî ma'rifat rumûz al-aḳlâm* (see the edition by J. Hammer, *Ancient Alphabets and Hieroglyphic Characters explained . . . by Ahmad bin Abubekr bin Wahshih*, London, 1806), but they appear in their arrangement and style to be most closely related to those in the Ms. T. 3. 4 of the Hunterian Museum of the University of Glasgow (see J. Robson, 'A Hunterian Museum Manuscript on Magic', *Glasgow Univ. Oriental Society Transactions*, vol. xii, pp. 12–13).

The alphabets are followed by some passages written in the magical script, and other charms and incantations connected with the magical use of the alphabet.

Date *circa* A.D. 1768 (see no. 2744 above).

Purchased 1905.

Ff. 40–51 and 114–62, ll. 11; Nasta'liḳ; size, 12¼ × 7 in.

2751. Ms. Pers. e. 40

A miscellaneous volume of magic, talismans, &c. The following description of the contents of the first few folios will serve as a general indication of its contents.

F. 1ᵃ, a list showing the planets associated with each hour of each night of the week.

F. 1ᵇ, two prescriptions for philtres, one in Arabic.

F. 2ᵃ, an enumeration of sixteen virtues of a charm called the دعای قرثیا, followed on f. 3ᵇ by the charm itself.

F. 4ᵃ, a charm against pestilence.

F. 5ᵇ, a talisman for protection against all kinds of calamity, and for making a person generally respected among mankind, and winning the favour of monarchs.

F. 6ᵃ, a charm to be recited on a Wednesday in the month Ṣafar.

F. 6ᵇ, *Sûrat al-shams*, and a charm for curing sickness revealed by the angel Gabriel to the Imâms Ḥasan and Ḥusain; this breaks off incomplete at the bottom of the page.

F. 7ᵃ, a *fâl-nâma* headed *Fal i imâm*.

Etc.

F. 60 is a small torn fragment containing a table to show whether each sign of the zodiac is favourable or the reverse for various actions such as 'buying a cloak', 'seeing the doctor', &c.

Undated; probably recent. Written in various hands.

Donor, J. J. Fahie (1919).

Ff. 60; Naskh, Nasta'lîḳ and Shikasta; size, 8¼ × 5 in.

IV. Medicine

2752. Ms. Pers. c. 29

Books 6–9 of the **Dhakhîra i Khwârazmshâhî** by Ismâ'îl b. Ḥasan al-Jurjânî. See above, nos. 1576–8, &c.

This copy begins with a detailed list of the contents of the sixth book on ff. 1ᵇ–17ᵇ. These leaves are out of order and should be rearranged ff. 1, 4–7, 2, 3, 8, &c.; after f. 15 one leaf is missing (which should have shown the contents of *bâbs* 8–23 of *guftâr* 19, *juz'* 3).

F. 1ᵃ contains, in a later hand, a list of the headings only of *guftâr* 12–21 (without the subdivisions).

The text begins on f. 18ᵃ, بیماریها سر بنج کونه است یکی بیماریها است کی سبب آن آماس و تفرق

The remaining books have no lists of contents prefixed. Book 7 begins on f. 290ᵃ, headed اندر بیماریها و افتها کی ممکن است کی همه اندامها را افتد الخ; 8 on f. 329ᵃ; 9 on f. 340ᵇ, headed اندر احوال چیزهای زیان کار و زهرها و دفع مضرت و علاج ان

On f. 365ᵃ comes the author's apologia. This section is in no. 1576 above divided into three *faṣls*, of which only two are found here, namely the first, explaining why the work was slow in appearing, and the second (f. 365ᵇ) explaining the lack of a chapter on drugs. The third, on the reasons why doctors themselves fall ill, is not found here.

Ff. 351, 357 are in a later hand, but the rest of the ms. though undated, is plainly of considerable age, probably 7th century A.H. (note the spellings کی, انج, امذن). A few of the margins have notes in Persian written in Hebrew script.

Purchased 1938.

Ff. 357, ll. 31; Naskh; ff. 9ᵇ, 11ᵇ, 15ᵃ have small gilded decorations; size, 12½ × 9¼ in.

2753. Ms. Pers. d. 94

Kifâyat al-ṭibb, a medical encyclopedia by Kamâl al-Dîn Badî' al-Zamân Abû al-Faḍl Ḥubaish b. Muḥammad b. Ibrâhîm b. Ḥubaish al-mutaṭabbib al-Ghaznawî (thus in this ms.). Full details of this author (who wrote *circa* A.H. 600) and his work are given in *Pertsch, Gotha* 39 and *Blochet* 831. There is some disagreement over his name: Blochet gives Jamâl al-Dîn; Pertsch, Ḥ. Khalfa, and *Brock. GAL Suppl.* i. 893 give his *nisba* as Tiflîsî; and all authorities call him Ḥubaish b. Ibrâhîm b. Muḥammad.

The work is divided into 224 *bâbs*, but the present ms. contains slightly less than the first half of the work only, since it breaks off incomplete after *amâs i* ⟨*dard*⟩ *i pahlû ki û râ dhât al-janb khwânand*. The *bâbs* are not numbered in the text, but reference to the complete index (ff. 2ᵃ–7ᵃ) shows that this is *bâb* 107.

Beg. f. 1ᵇ, سپاس خدای را که افریدکار دو جهانست

There is no date, but the ms. is certainly not later than the early 15th century.

Purchased 1948.

Ff. i + 134, ll. 25; large clear Naskh; size, 11 × 8 in.

2754. Ms. Pers. e. 68

Ikhtiyârât i badî'î, the second *maḳâla* only, dealing with compound medicaments in sixteen *bâbs*, of the work on drugs by 'Alî b. Ḥusain al-Anṣârî, called Ḥâjjî

Zain al-ʿAṭṭâr, compiled in A.H. 770. See above, nos. 1581–2, &c. The version found here seems to be an abbreviated one, being shorter than that found in no. 1581 by the omission of a number of recipes, chiefly alternative ones.

Beg. f. 1a, الحمد لله . . . اما بعد بدانكه اين مقالهٔ دوم است از كتاب اختيارات بديعى ذكر خواهم كرد در مركبات مستعمل

Copied Wednesday, 8 Ramaḍân, A.H. 1035 = 3 June A.D. 1626.

Purchased 1939.

Ff. 29, ll. 25; Nastaʿlîḳ; size, 8⅝×4⅝ in.

2755. Ms. Pers. c. 22 (ff. 52–113)

Tashrîḥ i badan i insân by Manṣûr b. Muḥammad b. Aḥmad; the work is also known as *Tashrîḥ i Manṣûrî*. See above, nos. 1586, 2412. In the superscription of the present copy the author is called ʿAbd al-Ṣamad Manṣûr, &c.; but this seems to be an erroneous deduction from the passage in the preface where the author calls himself *aḍʿaf ʿibâd Allah al-ṣamad*.

Beg. f. 52b; *mukaddima*, f. 54b; *maḳâla* 1, f. 70a; 2, f. 81b; 3, f. 94a; 4, f. 97a; 5, f. 105b; *khâtima*, f. 109a. The text breaks off, however, soon after this, on f. 111b, at the words *zabân mu'allaf az laḥm i abyaḍ*, and f. 112 is blank.

The end of *maḳâla* 2 (f. 93a) is dated by the scribe Jamâl, Rabîʿ II, A.H. [1]182 = Aug.–Sept. A.D. 1768.

Purchased 1905.

Ff. 52–113, ll. 11; Nastaʿlîḳ; full-page anatomical drawings on ff. 63b, 81a, 93b, 96b, 105a, 108b, 113a, 113b; crudely decorated panel on f. 52b; size, 12¼×7 in.

2756. Ms. Pers. c. 32 (ff. 43–66)

The same work (the rubricized headings *Tashrîḥ i Aflâṭûn* and *Tashrîḥ i Jâlînûs mashhûr bi abdân* on f. 51b are irrelevant).

Beg. f. 51b; *mukaddima*, f. 52a; *maḳâlas* 1–5 on ff. 53a, 56b, 59a, 61a, 61b; *khâtima*, f. 64b.

Copied by Faḍl Allah b. Muḥammad Jaʿfar Beg Astarâbâdî (the author of no. 2763 below), Friday, 25 Ṣafar, A.H. 1252 = 11 June A.D. 1836.

This work is preceded by eight leaves (ff. 43–50) containing odd notes of medical prescriptions and other miscellaneous notes.

Donor, A. R. Neligan (1941).

Ff. 43–66, ll. 33; Nastaʿlîḳ; full-page anatomical diagrams on ff. 56a, 58b, 59a, 59b, 62a, 66b; size, 12×8 in.

2757. Ms. Pers. c. 22 (ff. 1–39)

Five medical treatises by Yûsuf b. Muḥammad of Herat, with the *takhalluṣ* Yûsufî, concerning whom see above, no. 1591; *EIO* 2304; *Rieu* ii. 475b; *IVASB* 1543; *Jawaher-Kelâm* ii. pp. 118–19.

1. F. 5a, *Fawâ'id i akhyâr*, a collection of *ḳiṭʿas* conveying medical precepts. For a full description of this work see *Fleischer-Delitzsch, Codd. or. Lips.*, p. 511; *Krafft*, p. 148; *Rieu*, loc. cit. The date of composition is given by the title, i.e. A.H. 913 = A.D. 1507.

Beg., بدان چونكه كفتى سپاس ودرود

2. F. 15b, a short treatise with no title given, dealing with medicines useful in midwifery, curing disordered menstruation, and other allied subjects.

Beg. آورده اند كه زنى كه نزايد قشاده علاج سه مثقال سحق كرده

3. F. 17a, a chapter (*bâb*) on remedies for the eye, describing various forms of *kuḥl*, *shiyâf*, and *marham*. As it is described only as a chapter, it may form part of a larger work. It is not, however, part of the *Riyâḍ al-adwiya* (on which see *Cat. codd. orr. Lugd. Bat.* iii. 279–80), since the latter is divided into two chapters, of simple and compound medicines, each arranged alphabetically and not according to the part of the body treated.

Beg., كحل الجواهر اثمد توتيا مارقشيثا ذهبى

4. F. 24b, *Dalâ'il al-nabḍ*, on the pulse and diagnosis therefrom. It concludes with the chronogram *tâ shawad nabḍ sâl i târîkhash, nabḍ gîr u nawad bar û afzây*, which yields A.H. 942 = A.D. 1535 for the date of composition. For this and the following tract see *IVASB* 1543 (4, 5); *Bankipore* 1024 (6, 7), 1679–80; they were also lithographed at Cawnpore in 1874.

Beg., الحمد لله نافع الحكيم العلام

5. F. 32a, *Dalâ'il al-baul*, on the urine. A chronogram at the end yields the same date as the preceding one: *târîkh i sâl i mâ ki shawad raushanat magar, ḳârûra u ċahârṣad u sî fazâ bar ân*.

Beg., بعد از سپاس حكيم مطلق جل ذكره

The copy is not dated, but probably belongs to the latter half of the 18th century (cf. no. 2755 above).

Purchased 1905.

Ff. 1–39, ll. 12; Nastaʿlîḳ; size, 12¼×7 in.

2758. Ms. Ind. Inst. Pers. 10

Ṭibb al-akbar, the Persian translation by Muḥammad Arzânî of Nafîs b. ʿIwaḍ Kirmânî's *Sharḥ asbâb wa ʿalâmât* or *Mamzûj al-asbâb wal-ʿalâmât*. See *EIO* 2339–40.

Beg. as usual, f. 1b. The twenty-seven *bâbs* are not numbered in this copy, but in fact begin on ff. 2a, 43b, 83a, 89a, 93b, 97b, 99a, 104b, 115a, 134a, 142a, 144a, 172b, 185a, 190b, 202a, 206a, 211b, 218a, 228a, 230b, 245a, 252b, 282b, 302a, 305b (this *bâb* is erroneously headed *faṣl*), 306a. *Khâtima*, f. 331a.

Copied 21 Rajab, A.H. 1231 = 17 June A.D. 1816.

Ff. 333, ll. 23; Nastaʿlîḳ; size, 13½×8 in.

2759. MS. Ind. Inst. Pers. 23

Mujarrabât i Akbarî, a work on compound drugs by the same Muḥammad Arzânî mentioned in the preceding article. See *EIO* 2342–3.

Beg. f. 1ᵃ, الحمد لله الذى هدانا الصراط المستقيم

Undated; probably 18th century.

Ff. 121, ll. 17; Nasta'lîḳ; size, 11½×6½ in.

2760. Ms. Pers. d. 99

Part 3 of a pharmacopoeia (*ḳarâbâdîn*) entitled **Jâmiʿ al-jawâmiʿ i muḥammadshâhî**. This is evidently the work referred to in *EIO* 2361 as a source used by Muḥammad Hâdîkhân in the compilation of his *Majmaʿ al-jawâmiʿ u dhakhâ'ir al-tarâkîb* (composed A.H. 1185), where we find that the author of our work was the grand-uncle of Muḥammad Hâdîkhân and was named Muḥammad Hâshim known as ʿAlawîkhân b. Muḥammad Hâdî al-ʿAlawî; this author is also recorded as a poet in the *Makhzan al-gharâ'ib* (above, no. 395. 1748), where some details of his career are given. Our work is mentioned in Âḳâ Buzurg's *Dharîʿa fî taṣânîf al-Shîʿa* (Najaf, 1355–), pt. 5, p. 48, but Âḳâ Buzurg seems to have known of it only from its mention in the *Majmaʿ al-jawâmiʿ*, and no other ms. of it appears to be recorded. The title indicates that it was composed in the reign of the Emperor Muḥammad Shâh (A.H. 1131–61).

This third part of the work was, according to the preface, followed by a fourth part containing compound medicines appropriate to each of ten classes of disease (those of the head, respiratory organs, stomach, &c.), arranged in as many *maḳâlas*; the third part which we have here is devoted to medicines specific for two or more classes of disease. It may be inferred that parts 1 and 2 of the entire work dealt with simple drugs on the same arrangement. Part 3 is divided into two *maḳṣads*, the first (f. 2ᵃ) dealing with remedies mentioned in the *ḥadîth*, the second (f. 14ᵃ) with other remedies in general, alphabetically arranged. The ms. is, however, incomplete, breaking off in the letter *fâ* with the account of a medicine called فیروز نوش on f. 329ᵇ.

Ff. 330ᵃ–2ᵃ are blank, and ff. 332ᵇ–7 contain (in the same hand as the main work but not apparently forming part of it) prescriptions for various cordials (*mufarriḥ*) and electuaries (*maʿjûn*).

Beg. f. 1ᵇ, جزو سویم از کتاب قرابادین جامع الجوامع محمد شاهی در ذکر ادویهٔ مرکبه جامع النفع میان دو یا سه یا زده [*sic*, read زیاده] از ده جنس امراضی

Undated; probably late 18th century.

Purchased 1948.

Ff. 337, ll. 25; Indian Nasta'lîḳ; size, 9¾×6 in.

2761. Ms. Pers. e. 80

Ta'lîf i sharîf, an alphabetically arranged dictionary of Indian simple medicaments (cf. in the colophon *dar adwiya i mufrada i hindîya*), by Muḥammad Sharîf Khân b. Muḥammad Akmal Khân (died A.H. 1231). See *Rieu* iii. 842ᵃ, 996ᵃ, 1011ᵃ; *Bankipore* 1009.

Beg. f. 15ᵇ, برگ درختان سبز در نظر هوشیار

Ff. 1–14 are occupied with a duplicate copy of the beginning of the work, but lacking the rubrications.

Copied at Delhi by Bakhshî Râm, 2 Shaʿbân, A.H. 1206 = 26 Mar. A.D. 1792.

Purchased 1947.

Ff. 495, ll. 9; large Nasta'lîḳ; armorial bookplate of Richard Strachey of Ashwick Grove; size, 8×4¾ in.

2762. Ms. Ind. Inst. Pers. 102

ʿIlâj al-amrâḍ, a work on compound medicines, by the same author as the preceding item, composed according to the chronogram of the title in A.H. 1177. See *Bankipore* 1010; also the lithographed editions Lucknow 1879 and Delhi 1886.

Beg. f. 1ᵇ, در فیض است منشین از کشایش نا امید

Copied by Ḍiyâ' al-Dîn son of Shaikh Ghulâm Salîm b. Shaikh Muḥammad Ashraf, a resident of Fatḥpur, 5 Shaʿbân, A.H. 1278 = 5 Feb. A.D. 1862.

Ff. 358, ll. 15; Indian Nasta'lîḳ on variously coloured paper; the bottom corners of ff. 10–16 are damaged; size, 8¾×5⅝ in.

2763. Ms. Pers. c. 32 (ff. 1–39)

Zâd al-musâfirîn, a treatise on medicine by Faḍl Allah b. Muḥammad Jaʿfar Beg, who had, according to the colophon, the *nisba* Astarâbâdî, and who evidently lived in the early 19th century.

It is divided into seven *guftâr*, of which the first has three *juz'* and the last has two *juz'*; each *guftâr* (except the fourth) and *juz'* is subdivided into *bâbs*.

Guftâr 1, *andar amâs'hâ u* بژها [this word is not found in the dictionaries; Dr. W. B. Henning has verbally suggested that it might be read as the Arabic بثره 'pustules'] *i garm*, f. 2ᵃ; 2, *andar anwâʿ i amâs'hâ i sar*, f. 9ᵇ; 3, *andar anwâʿ i rîshhâ u sûkhtagî i âtash u mânind i ân*, f. 13ᵃ; 4, *andar judhâm*, f. 17ᵇ; 5, *andar aḥwâl i jarâḥat'hâ*, f. 20ᵃ; 6, *andar dâgh kardan*, f. 24ᵇ; 7, *andar mujabbirî u* ردادی [this word, which I do not find in the dictionaries, is explained on f. 2ᵃ as meaning the setting of dislocations: *yaʿnî bi jâyhâ burdan i ʿuḍû ki az jây rafta bâshad*], f. 26ᵇ.

Beg., الحمد لله . . . اما بعد پوشیده و پنهان نماند که این بی بضاعت در عالم سیاحت کتب چند از حکمای متقدمین تحصیل نموده

Author's autograph, finished on Thursday, 7 Dhul-ḳaʿda, A.H. 1259 = 29 Nov. A.D. 1843.

This work ends on f. 38ᵃ. Ff. 38ᵇ–39ᵇ contain a fragment, copied by the same hand, of the beginning of a *guftâr* on the medical uses of parts of animals (*andar manâfiʿ i ḥayawânât*). This is plainly taken from the

'supplement' on that subject in Ismâ'îl b. Ḥasan al-Jurjânî's *Dhakhîra i khwârazmshâhî* (ff. 876ᵃ and following in no. 1576 above), although it exhibits a number of small verbal variations from the text of the *Dhakhîra*, and has prefixed to it a brief, introductory paragraph beginning الحمد الله رب العالمين شكر و سپاس بيحد مر خالقی را رواست. It seems likely that this represents a redaction of the *Dhakhîra* text made by the same Faḍl Allah b. Muḥammad Ja'far Beg. It breaks off abruptly, however, with the words *u agar pîh tanhâ râ* in the middle of the section on the uses of parts of the cow.

Donor, A. R. Neligan (1941).

Ff. 1–39, ll. 23–30; Nasta'lîḳ; size, 12×8 in.

2764. Ms. Ind. Inst. Pers. 103

Fragment of an unidentified work on medicaments. The arrangement is in *bâbs* each dealing with a type of illness, the remedies for which are then described.

Probably 19th century.

Ff. 8, ll. 17; Indian Nasta'lîḳ; size, 8½×5¼ in.

V. Lexicography and Grammar

2765. Ms. Ind. Inst. Pers. 30

Al-Ṣurâḥ min al-Ṣaḥâḥ, the Arabic–Persian lexicon, founded on Jauharî's *Ṣaḥâḥ*, by Abû al-Faḍl Muḥammad b. 'Umar b. Khâlid called Jamâl al-Ḳurashî. See above, nos. 1645–9, &c.

Beg. f. 2ᵇ. Part of f. 136ᵃ, after the article *s'r*, and the whole of f. 136ᵇ, are blank but marked *ṣaḥîḥ al-bayâḍ*, after which the articles *s'r* to *s'r* are repeated.

Copied at Murshidâbâd by various hands, 23 Rajab, A.H. 1103 = 10 Apr. A.D. 1692. There are a number of marginal variants, the result of a collation made by Muḥammad Sa'îd . . . in Rabî' I, A.H. 1139 = Nov. A.D. 1726.

Donor, T. L. Blane.

Ff. 444, ll. 25; Nasta'lîḳ; f. 2 a little damaged; size, 12×7¼ in.

2766. Ms. Ind. Inst. Pers. 84

Tuḥfat al-sa'âdat, a dictionary of words used in Persian poetry, compiled A.H. 916 by Maḥmûd b. Shaikh Ḍiyâ' al-Dîn Muḥammad and dedicated to Sulṭân Sikandar Lodi, hence also called *Farhang i Sikandarî*. See *Rieu* ii. 493–4; *EIO* 2458; *Blochet* 979.

Beg. f. 1ᵇ, ابتدا میکنم بنام حکیم

Copied by Shaikh Murtaḍâ b. Shaikh 'Abd al-Ḥamîd; the date (f. 323ᵇ) is illegible except for '18. Rabî'. . . .'

F. 324 is apparently a fragment of a page of a money-lender's (?) accounts, and has on the verso several dates in A.H. 1215 = A.D. 1800.

Donor, Sir M. Monier-Williams.

Ff. 324, ll. 23; vulgar Nasta'lîḳ; a few worm-holes; size, 9⅛×5¼ in.

2767. Ms. Whinfield 66

The *khâtima* of the **Farhang i Jahângîrî** by Jamâl al-Dîn Ḥusain b. Fakhr al-Dîn Ḥasan Inju, finished in A.H. 1017. See above, nos. 1734–45, &c.

Beg. f. 1ᵇ, as in no. 1744. The first section is followed on f. 123ᵇ by the third (*lughâtî ki yakî az ḥurûf i hashtgâna dar ân yâfta shud*), then the second (*lughât i murakkab az fârisî u 'arabî*) on f. 127ᵇ; the fourth (*lughât i zhand u pâzhand*) on f. 185ᵇ; the fifth (*lughât i gharîba*) on f. 207ᵇ.

On ff. 112ᵇ–20ᵇ and on f. 229ᵇ almost all the rubrics are omitted.

Undated. Two English signatures on f. 1ᵃ, '. . . Gladwin' and 'John . . .' (surname illegible).

Ff. 229, ll. 14; Nasta'lîḳ; worm-eaten; size, 6⅞×4⅛ in.

2768. Ms. Ind. Inst. Pers. 28

Ashhar al-lughât, the rare dictionary of Arabic and Persian words explained in Persian by Ghulâm Allah Bhîk'han Ṣiddîḳî al-Hânsawî al-Ghaznawî, finished in A.H. 1082 as stated in words. Two chronograms are also given, *az ashhar al-lughât bar ârî murâd i khud* and *'ajâ'ib i nuskha i durr u la'âlî*, but in the former it is necessary to read *ashhar i lughât* in order to obtain the correct date. See *IVASB* 1433; *Bankipore* 805.

Beg. f. 1ᵇ, حمد بی حد و ثنای بی عد مر خالق الخلقی را که وجود بشر را

Copied by Ḥuḍûr Allah Kashmîrî, 11 Sha'bân, A.H. 1189 (17th year of Shah 'Âlam) = 7 Oct. A.D. 1775. On f. iᵃ some notes concerning magic, and on f. 1ᵃ the signature 'W. Blane'.

Donor, T. L. Blane.

Ff. i+563, ll. 25; Nasta'lîḳ; poor decoration on f. 1ᵇ; stained badly towards the end, and the text damaged by the ink having caused the pages to stick together; size, 12⅝×8¼ in.

2769. Ms. Whinfield 11

Tuḥfat al-Hind, an incomplete copy of this work by Mîrzâ Khân b. Fakhr al-Dîn Muḥammad. See above, no. 1763 (and addenda and corrigenda thereto).

Beg. as usual, f. 1ᵇ. The dedication (f. 2ᵃ, l. 4 from bottom) is to Muḥammad A'ẓam Shâh. *Muḳaddima*, f. 2ᵃ; *bâbs* 1–7 on ff. 30ᵇ, 81ᵇ, 90ᵇ, 102ᵃ, 110ᵇ, 155ᵇ, 173ᵇ. The copy breaks off at the words *panja i dast khwush-gûsht khwush-andâm u narm u nâzuk u kaff i dast surkh mithl i gul* کول علامت (?), half-way through the second *faṣl* of the seventh *bâb*. The *khâtima* is altogether lacking.

Undated.

Ff. iv+182, ll. 20–21; coarse Nasta'lîḳ; size, 11⅜×7¼ in.

2770. Ms. Ind. Inst. Pers. 59

Lughât i Turkî, a Turki-Persian vocabulary compiled by Faḍl Allah Khân, cousin of Saif Khân of the family of Amû Ćâkû, who apparently lived in the reign of Aurangzîb. See *Rieu* ii. 511b; *EIO* 2437–8; *Bankipore* 836.

In extent this version seems, like the Bankipore ms., to lie half-way between the two India Office mss.

Beg. f. 1b, صبحان الله هر گاه افصح عرب و عجم

Introduction, on the paradigm of the Turki verb, f. 2a; *bâb* 1, *maṣdars*, f. 7b; 2, nouns, f. 22b; 3, miscellaneous word-lists, f. 73a.

Copied by Gulâb Rây Shâh, 6 Muḥarram, A.H. 1246 = 27 June A.D. 1830. A further note on the same page (f. 76a) records the acquisition of the ms. at Delhi in A.H. 1284 by a Shaikh . . . (name illegible).

Donor, Gen. Younghusband (1880).

Ff. 76, ll. 13; Nasta'lîḳ; size, 8¼ × 5¾ in.

2771. Ms. Whinfield 47

1. Pp. 1–21, *Farhang i Gulistân*, a glossary to Sa'dî's *Gulistân*, beg. باب الالف آفرين مدح و ستايش و دعاى نيك

2. Pp. 21–27, *Farhang i Bûstân*, beg. باب الالف ايدر بالكسر اكنون و اينجا

Dated A.H. 1122 = A.D. 1710.

3. Pp. 27–31, a collection of poetical epithets for various parts of the body, beg. در وصف موى معقد مجعد كش مرغول

4. Pp. 33–65, *Niṣâb i bayân*, a short anonymous treatise on rhetoric, beg. فوائده [*sic*] متعلقه نظم و نثر و مبتدى هر علم را

5. Pp. 67–578, an anonymous commentary on Ḥâfiẓ, composed in A.H. 1026 and evidently identical with that found in *EIO* 1269.

Beg. of the preface, ز بطن نون بر آمد خامهٔ ما. The commentary begins as quoted in *EIO*.

Copied at Shâhjahânâbâd [i.e. Delhi], 19 Ramaḍân, A.H. 1079 = 20 Feb. A.D. 1669.

6. Pp. 579–89, a mystical commentary in mixed prose and verse on the meanings of the terms *shikâyat* and *nai* in the first line of Rûmî's *Mathnawî*. Beg. عشق جز نائى و ما جز نى نه ايم

7. Pp. 590, an incantation in some Hindi dialect transliterated into vocalized Arabic script, beg. اوْ امْ پِتَا جتى

Pp. really 606 (Whinfield's pagination, which runs to 590 pp., is faulty), ll. 19–26; Shikasta, except items 1–3 which are in a different hand, Naskh; badly worm-eaten; size, 8½ × 5¾ in.

2772. Ms. Pers. e. 71 (ff. 1, 314–21)

A brief anonymous treatise on pronunciation. The text begins on f. 314a الحمد لله . . . اما بعد اين مختصر ايست در معرفة بعضى از قواعد ضرورية تجويدية, and continues from f. 321 on to f. 1, where it breaks off unfinished.

Undated.

Purchased 1939.

Ff. 1, 314–21, ll. 16–23; coarse but legible Naskh; size, 8¼ × 5½ in.

2773. Ms. Mill 201

Dictionarium Latino-Arabico-Persicum. The expressions given are mostly Persian words or Arabic words current in Persian; in only a few cases a purely Arabic word is given, as 'urere حرقه يحرق حراقا سوختن'.

Beg. *A* از; *a civitate redire* از شهر بر گشتن; *ab infantia* از كودكى و طفليت

Written by Shaikh Muṭî' for the owner of the book (evidently a European) باددى ماركور صاحب. Dated Wednesday, 26 Ṣafar, but with no year given; from the fact however that the watermarks closely resemble those found in nos. 3 and 4 of Greentree and Nicholson's Catalogue of the Malay mss. in the Bodleian, it is probably to be ascribed to the third quarter of the 18th century. The years during this period in which 26 Ṣafar was a Wednesday are 1171/1757, 1179/1765, and 1187/1773.

Given in 1907.

Ff. 138, 2 coll. of 32 lines; Nasta'lîḳ; size, 12¾ × 7¾ in.

2774. Ms. Pococke 432 (ff. 95–99)

Fragments relating to Persian lexicography and grammar.

1. Ff. 95–96, leaves apparently from a notebook containing a list of English verbs in alphabetic order with Persian equivalents, and in a few cases transcriptions of the Persian words. They begin with 'To conteine گُنجيدن' and end with 'To send فرستادن مى فرستم'.

On ff. 95b, 96a some stray notes in English and Latin unrelated to the vocabulary.

2. F. 97, a similar leaf containing Persian verbs with French equivalents (except for 'To kisse بوسيدن'). Beg. 'Adorer پرستيدن'.

3. Ff. 98–9, grammatical notes, beginning with a description of the letters *wâw*, *hâ*, *yâ*: 'و as u confonant: as w, and as oo, or au etc.' Ending with the Lord's Prayer in Persian with transcription, headed 'فاتحه فرنكان *Fatiha francan*'. The author cites *manrâ* as accusative of *man*.

Date, 17th century.

Ff. 95–99; European hand; sizes, 6 × 7½ and 5½ × 8 in.

2775. Ms. Ind. Inst. Pers. 116

A collection of Arabic words, forms, and phrases with Persian equivalents, headed *hâdhihi kâʿida fî iṣṭilâḥât muḥâwirât al-alsun al-ʿarabîya al-mutadâwila fî zamâninâ*, &c., compiled for the use of the assistant commissioner of the district of Unao [near Lucknow], Mr. W[illiam] Hoey.

Dated 15 Jumâdâ II, A.H. 1298 = 15 May A.D. 1881.

Pp. 80, varying in number of lines; Naskh and Nastaʿlîḳ; size, $9\frac{1}{2} \times 6$ in.

VI. Islamic Theology and Law

2776. Ms. Ind. Inst. Pers. 2

Ḳur'ân, with Persian interlinear translation, and a sparse marginal commentary concerning for the most part the *asbâb al-nuzûl*.

The first words of the translation, on f. 1^b, are بنام خدای بخشایندهٔ مهربان جمیع ستایش مر خدایرا که پروردکار عالمیان است

The first marginal comment occurs on f. 9^a and is on *ḳûlû lil-nâsi ḥasanan* (*Sûra* ii. 83) and begins این ایتی است که حکم آن منسوخ است

Undated.

Ff. 397, ll. 22; Naskh and Nastaʿlîḳ; size, $14 \times 8\frac{5}{8}$ in.

2777. Mss. Ind. Inst. Pers. 33–34

Ḳur'ân, a Persian paraphrase (rather than translation, since explanatory phrases are occasionally interpolated), with the *asbâb al-nuzûl* added in the margin. The first volume contains *Sûras* i. 1–xviii. 27 (*al-ʿashâ'*), the second xviii. 27 (*yurîdûn*) to the end.

Beg. f. 1^b, [بنام خدای بخشا]یندهٔ مهربان جمیع سپاس و ستایش

No date; probably 19th century.

Donor, C. R. Davy.

Ff. 231, ll. 11 and ff. 213, ll. 13 respectively; Nastaʿlîḳ; f. 1 of the first volume damaged; size, $11\frac{1}{2} \times 7$ in.

2778. Ms. Pers. c. 34

Tafsîr i Sûrâbâdî, the first volume (*al-rubʿ al-awwal*) of Abû Bakr ʿAtîḳ b. Muḥammad al-Sûrâbâdî's commentary on the Ḳur'ân, comprising *Sûras* i–vi. See *Storey*, no. 3.

Four leaves are lacking at the beginning and f. 1^a starts with the words *ân maʿlûm karda u nîz paighambar*, belonging to the introduction; *Sûra* i begins f. 3^b. Further, one leaf is missing after f. 86 (*Sûra* iii. 1); but the ms. is otherwise complete.

Copied by Mu'ayyad b. Muḥammad b. Abî Naṣr b. Abî Saʿîd in the middle of Ṣafar, A.H. 684 = Apr. A.D. 1285.

Purchased 1948.

Ff. 267, ll. 25; Naskh; bottom portion of many leaves stained by damp, but this has not affected the text seriously except on f. 1^a; size, $12\frac{3}{4} \times 9\frac{5}{8}$ in.

2779. Mss. Marsh 168–9

Tâj al-tarâjim fî tafsîr al-Ḳur'ân lil-Aʿâjim, a complete copy of this rare and early commentary, with an interlinear translation of the Ḳur'anic text, by ʿImâd al-Dîn Abû al-Muẓaffar Ṭâhir b. Muḥammad al-Iṣfarâ'inî called Shâhfûr (died A.H. 471). See *Storey*, no. 4; *Ebne Youssef*, p. 48.

The *first* volume contains the preface and *Sûras* i–xviii. Beg. f. 3^b, قال الشیخ الامام ابو المظفر . . . سپاس مر خدایرا که بیافرید خلقانرا. The preface is divided into four *faṣl*: 1, *andar faḍîlat i tarjuma kardan i Ḳur'ân*, f. 5^b; 2, *andar bayân i iʿtiḳâd i ahl i sunnat u jamâʿat*, f. 6^a; 3, *andar maʿânî i asmâ' i Khudâ*, f. 8^a; 4, *andar bayân i tarjuma*, f. 10^b.

The commentary on *Sûra* i begins f. 12^a, و این سورت کروهی کفتند بمدینه فرموده امده و کروهی کویند بمکه

On ff. 3^a–74^a there are a number of Arabic marginal notes in a Turkish script.

Copied by Ḥabîb Jamâl al-Dîn Iṣfahânî at Baghdad, Muḥarram A.H. 948 = May A.D. 1541.

The *second* volume contains *Sûra* xix to the end. Beg. f. 3^b. Dated by the same copyist, A.H. 947.

Presented in 1713.

Vol. i: ff. 353, ll. 23; Nastaʿlîḳ, with the Arabic in large Naskh; decoration on ff. 3^b, 4^a; size, $14 \times 9\frac{1}{2}$ in. Vol. ii: ff. 274, ll. 25; Nastaʿlîḳ only; size, $14\frac{7}{8} \times 10$ in.

2780. Ms. Pers. e. 38 (ff. 38–281)

Tafsîr i Yaʿḳûb, a commentary on *Sûras* i and lxvii–cxiv by Yaʿḳûb b. ʿUthmân al-Ghaznawî al-Ćarkhî. See *Storey*, no. 15; *Blochet* 2212; *Bankipore* 1156. The above title is the one given by Ḥ. Khalfa, but in the India Office ms. it is called *Tafsîr i kalâm i rabbânî*.

Beg. f. 38^b, لك الحمد يا من بيده الملك . . . و بعده فيقول العبد الفقير المحتاج الى العفو الرجى يعقوب ابن عثمان ابن محمود ابن محمد الغزنوى ثم الچرخى ثم السبرزى [*sic*: cf. *Blochet*, Shîrâzî]

After this exordium follows the short Arabic preface (which is lacking in the India Office ms.). *Sûra* i on f. 39^a; lxvii on f. 46^a; between ff. 59/60 there is a lacuna extending from *faman yujîru al-kâfirîn* (lxvii. 28) to *inna kaidî matîn* (lxviii. 45); lxx, f. 88^b; lxxx, f. 181^b; xc, f. 234^b; c, f. 263^b; cx, f. 278^a; between ff. 278/279 there is a lacuna extending from the middle of the commentary

on the last verse of *Sûra* cx to the middle of the commentary on the end of *Sûra* cxiii; cxiv, f. 279[b]. F. 160[a] is blank, but there is no lacuna; f. 274 contains a passage of commentary which belongs properly in the middle of f. 275[a], where it was apparently omitted by mistake and afterwards written on this extra leaf.

Dated 20 Rajab, A.H. 836 = 22 Feb. A.D. 1433 (two years before the author's death). F. 281 contains notes by later hands.

Purchased 1918.

Ff. 38–281, ll. 13; Nasta'lîk; size, 7⅞ × 5 in.

2781. Ms. Pers. e. 38 (ff. 1–38)

Tafsîr, an anonymous Persian commentary on *Sûra* xxxvi (*yâsîn*), unfortunately mutilated.

Ff. 1–10, 30–34 have been added by a later hand, and the commentary contained in them overlaps the original at each of these breaks. Thus ff. 1–10 contain verses 1–18; ff. 11–29 begin in the middle of the commentary to verse 16 and go down to the end of verse 65; ff. 30–34 start in the middle of verse 65 and go to the end of the *Sûra*; ff. 35–36 contain the original commentary from verse 79 to the end. From these duplicated passages it appears that the newer parts are from a different and even briefer commentary than the original.

Beg. f. 2[b] (in the later hand) سورة یس مکیة و هی ثلث و ثمانون آیة بسم الله الرحمن الرحیم یس در ینابیع آورده که هر حرفی از حروف مقطع سریست

Beg. of the original commentary abruptly on f. 11[a], که میدیذ همه چیزهارا شمعون بپادشاه کفت.

Although the spelling is for the most part modernized, one or two archaisms are found in this original part of the ms., e.g. میدیذ just quoted and کی on f. 35[b], l. 4, which suggest that it is copied from a fairly ancient archetype.

The commentary ends on f. 36[b], and after this are added, still in the original hand: f. 36[b], some verses concerning the Kur'ân; ff. 36[b]–37[a], a tradition promising the fulfilment of a wish to the person who reads the Kur'ân throughout in a week according to a given plan; ff. 37[a]–38[a], some remarks on the number of verses, words, &c., in the Kur'ân, said to be taken from the *Tafsîr i baṣâ'ir* (on this work, by Muḥammad b. Maḥmûd al-Nîshâpûrî, see *Storey*, no. 7); f. 38[a], a tradition containing a prayer to be said over the grave of one's parents.

The *original* hand is identical with that of no. 2780 above, and the date is thus *circa* A.H. 836. There are various owners' notes on ff. 1[a], 2[a].

Purchased 1918.

Ff. 1–38; ll. 13; Nasta'lîk; size, 7⅞ × 5 in.

2782. Ms. Whinfield 21

Bahjat al-mabâhij, a work of Shi'ite traditions of the Prophet and the twelve Imâms by Abû Sa'îd Ḥasan b. Ḥusain Shî'î Sabzawârî, an author of the 9th century A.H., which is cited by Majd al-Dîn Muḥammad al-Ḥusainî as one of the authorities for his *Zînat al-majâlis*. See *Storey*, no. 225. According to the preface, the work is an abridgement of *Mabâhij al-mubhaj* [*sic*; cf. *Storey*] by Ḳuṭb al-Dîn Muḥammad b. Ḥasan al-Kundurî [*sic*].

About a dozen leaves are lacking from the end of this ms. Beg. p. 1, حمد بی حد و ثنای بیعد آنخدائی را که ایوان معلق آسمان

The work was divided into *faṣls*, but the mss. do not agree about their arrangement: *Browne Suppl.* 202 has 42, India Office Delhi Persian 578[a] has 36, India Office Delhi Persian 578[b] (imperfect) had, according to its index, 44. In the present ms. the sections are not numbered and in many cases the rubrication is entirely lacking, so that it is impossible to tell what the arrangement was intended to be. However, the traditions of the Prophet (*faṣl* 1–15 in India Office Delhi Persian 578[b]) begin p. 2; of 'Alî (*faṣl* 16–31 ibid.), p. 160; of Ḥasan and Ḥusain (*faṣl* 32 ibid.), p. 433; of 'Alî Zain al-'Âbidîn (*faṣl* 33 ibid.), p. 449; of Muḥammad Bâḳir (*faṣl* 34 ibid.), p. 470; of Ja'far Ṣâdiḳ, but wrongly headed Muḥammad Bâḳir, (*faṣl* 35 ibid.), p. 485; of Mûsâ Kâẓim (*faṣl* 36 ibid.), p. 518; of 'Alî Riḍâ (*faṣl* 37 ibid.), p. 535; of Muḥammad Naḳî [*sic*!] (*faṣl* 38 ibid.), p. 560; of 'Alî Taḳî [*sic*!] (*faṣl* 39 ibid.), p. 572; of Ḥasan Zakî (*faṣl* 40 ibid.), p. 594.

In the middle of this account of the eleventh Imâm the ms. breaks off abruptly on p. 605 with the words *ânki abî Muḥammad 'alaihi al-ṣalawâtu wal-salâm guft aknûn bârân.*

Undated.

On f. iii[a] a list of books, f. iv[a] a medical recipe.

Ff. really iv + 353, ll. 19–20; Naskh, Nasta'lîḳ, and Shikasta in various hands; worm-eaten; size, 9⅞ × 5⅝ in.

2783. Ms. Pers. d. 85

Tanbîh al-ghâfilîn wa tadhkirat al-'ârifîn, the Arabic collection of the sayings and writings attributed to the Imâm 'Alî, entitled *Nahj al-balâgha*, made either by al-Sharîf al-Murtaḍâ 'Alî b. Ḥusain (died A.H. 436) or by his brother al-Sharîf al-Raḍî Muḥammad b. Ḥusain (died A.H. 406); with the Persian paraphrase and commentary entitled as above by Fatḥ Allah b. Shukr Allah al-Kâshânî (died A.H. 978 or 997). For other copies see *Brock. GAL Suppl.* i. 705.

Beg. f. 1[b], الحمد لله الذی هدانا لهذا و ما کنا لنهتدی

The work is divided into two main parts: the first containing the *khuṭbas*, ending on f. 400[a] with *ḳulûbuhum fî al-jinân wa-ajsâduhum fî al-'amal* (edition of *Nahj al-balâgha* with Ibn al-Ḥadîd's commentary, Cairo, 1329, vol. iii, p. 256); the second containing letters and epistles, &c., beg. f. 400[b] with *kitâb lahu 'alaihi al-salâm*

ilâ ahl al-kûfa ʿinda masîrihi min al-Madîna ilâ al-Baṣra (in the edition, vol. iii, p. 290).

At the end the date of the version is given as Dhulḥijja, A.H. 981 = 24 Mar. A.D. 1574, unlike the British Museum ms., which has 955; this would agree with the later date, A.H. 997, given by Kantûrî (*Kashf al-ḥujub*, p. 143) for the commentator's death.

Copied by Muḥammad Kâẓim b. ʿAbd Muḥammad b. al-[*sic*]Najm al-Dîn al-Tustarî, 14 Jumâdâ II, A.H. 1076 = 22 Dec. A.D. 1665 (see f. 400[a]).

Purchased 1940.

Ff. 565, ll. 21; Naskh; decoration on f. 1[b]; size, $9\frac{7}{8} \times 7\frac{1}{4}$ in.

2784. Ms. Ind. Inst. Pers. 38

Kalîmât al-waṣâyâ. Thus entitled in the colophon, this work actually consists of two parts, both in Arabic with Persian interlinear translation in red.

The first part (ff. 1[b]–5[b]) is a collection of miscellaneous apophthegms, beg. لو كشف الغطاء ما ازددت يقينا

The second part (ff. 6[b]–10[b]) is the so-called 'Testament of ʿAlî b. Abî Ṭâlib' as found above, no. 1249 (3). The Persian translation in this copy is, however, different from the one found there.

Copied by Ḥâfiẓ Nûr Allah for Mr. Richard Johnson. Not dated, but probably late 18th century.

Ff. 10, l. 12; calligraphic Nastaʿlîḳ on a gold-sprinkled ground; size, $11\frac{1}{2} \times 7\frac{5}{8}$ in.

2785. Ms. Ind. Inst. Pers. 78 (ff. 111–201)

Fawâtiḥ of Ḥusain b. Muʿîn al-Dîn Maibudî called Manṭiḳî, i.e. the prolegomena to his commentary on the *Dîwân* of ʿAlî b. Abî Ṭâlib. See *Rieu* i. 19[b]; *EIO* 2663–5; *Blochet* 46, 2214–15; *Bankipore* 927–32; &c.

Introduction, f. 111[b], beg. سپاس سعادت اساس و شكر عبادت لباس. *Fâtiḥa* 1, f. 114[a]; 2, f. 124[b]; 3, f. 132[a]; 4, f. 140[a]; 5, f. 154[b]; 6, f. 167[a]; 7, f. 182[b].

Not dated; but a note on f. 201[b] states that it was collated throughout, 13 Ṣafar, A.H. [1]100 (?) = 7 Dec. A.D. 1688.

Ff. 111–201, ll. 19, Nastaʿlîḳ; somewhat damaged by worms and in places unskilfully repaired; size, $8\frac{5}{8} \times 4\frac{5}{8}$ in.

2786. Ms. Arab. e. 66

Al-Ṣaḥîfat al-kâmila, the prayer-book of ʿAlî Zain al-ʿÂbidîn, alleged to have been written down by al-Mutawakkil b. Hârûn Thakafî, in Arabic with a Persian interlinear translation and numerous explanatory marginal notes in Persian. See O. Loth, *Arabic Mss. in the India Office Library*, no. 334. With the description there given this ms. agrees in every particular, except that the appendix is not preceded by a repetition of the *isnâd*. Cf. also *EIO* 2597; *Browne Suppl.*, p. 325.

Beg. f. 2[b], with the usual beginning of the Arabic text. The first of the fifty-four prayers starts f. 11[a], and the appendix, containing seven more and the prayers for the days of the week, f. 150[b].

Undated, but an owner's note on f. 2[a] is dated 13 Ṣafar, A.H. 1119 = 16 May A.D. 1707.

Purchased 1906.

Ff. i+163, ll. 16; Naskh; size, $7\frac{1}{2} \times 4\frac{5}{8}$ in.

2787. Ms. Pers. e. 59

Sharḥ i ḳaṣîdat Bânat Suʿâd, an anonymous Persian commentary on Kaʿb b. Zuhair's poem in praise of the Prophet. For other Persian commentaries cf. *Bankipore* 920; *EIO* 2644–6; &c.

Beg. of the poem, f. 1[b]; beg. of the commentary, f. 2[a], تفسير بانت جدا شد البين جدا شدن

Undated.

Purchased 1937.

Ff. 12, ll. 17; Nastaʿlîḳ; size, $7 \times 4\frac{5}{8}$ in.

2788. Ms. Pers. f. 10

1. **Nûrnâma,** a devotional work on the pre-existent 'Nûr i Muḥammad', interspersed with Arabic prayers and passages in Turkish.

Beg. f. 1[b], بدانكه اين دعا در بيان صفت آفرينش نور پاك آنحضرت

Dated on a Saturday in A.H. 1247 = A.D. 1831.

2. **Waṣîyatnâma,** a short devotional work in *Turkish*, beg. f. 94[a], وصيت نامهٔ انحضرت صلى الله عليه و سلم اى بندكان خدا واى اقيان مصطفى صلعم بجان دل برله قلاق

Dated simply 'Monday'.

Donors, R. G. and T. G. Gayer-Anderson (1943).

Ff. 106, ll. 7; Turkish hand; size, $4\frac{7}{8} \times 2\frac{3}{4}$ in.

2789. Ms. Pers. e. 77

A short *risâla*, the title of which does not appear, by one Aḥmad b. Muḥammad al-Munajjim al-Shîrâzî. It deals with the miraculous powers of the Prophet and Imâms, explaining in metaphysical terms how it is possible for these supra-natural personages to perform such acts as the Prophet's 'night journey' or the being in two places simultaneously. In it the author quotes a Ḥâjjî Muḥammad Karîm Khân as having written on the same subject.

Beg. f. 1[b], سبحان الذى اسرى بعبده ليلا . . . اما بعد پس ميكويد اقل الخلائق . . . احمد ابن محمد المنجم الشيرازى كه چون مسئله طى الارض و سر آن از غوامض مسائل الهية است

Author's autograph, dated 26 Shawwâl, A.H. 1280 = 4 April A.D. 1864.

Purchased 1940.

Ff. 12, ll. 11; beautiful Nasta'liḳ; florid decoration on ff. 1b, 2a; size, 8¾ × 5½ in.

2790. Ms. Whinfield 41

Mu'tamad fî al-mu'taḳad, the work on Sunnite theology by Shihâb al-Dîn Faḍl Allah Tûrapishtî. See above, no. 1765.

Beg. as usual, f. 1b. *Bâb* 1, f. 3b; 2, f. 32a; 3, f. 99b. Numerous marginal notes.

Undated; but on f. 1a, among several half-effaced notes, is one recording the acquisition of the ms. in Ramaḍân 72, possibly intended for A.H. 1072 = May A.D. 1662; in several places a seal dated A.H. 1176.

Ff. ii+152, ll. 19; coarse Nasta'liḳ, ff. 73–77 being in a different hand; stained and worm-eaten, but without much damage to the text; size, 8⅞ × 5⅝ in.

2791. Ms. Pers. d. 98

Fragments of an early work on prayer. The prayers are of course in Arabic, but the introductory notes to them are in Persian. The original foliation is extant and shows that we have here ff. 194–216, 246–77, and 312–13 of the work.

The *first* of these fragments, ff. 194–216, contains prayers for the days of the week and the months. It begins with a prayer for Friday (*du'â yaum al-jum'a*), next Thursday, followed by *'audhat yaum al-aḥad* and thence to Saturday. After this comes, f. 199b, *al-bâb al-thânî fî waẓâ'if al-shuhûr*, on prayers appropriate to the various festivals of the Muslim year.

The *second* fragment, ff. 246–77, contains prayers for special occasions, viz.:

1. *numâz i khusûf u kusûf*, f. 246a.
2. *numâz i istisḳâ*, f. 247a.
3. *taḥîyat i masjid*, f. 247b.
4. *shukr i wuḍû*, ibid.
5. *dar khâna raftan u bîrûn âmadan*, f. 248a.
6. *numâz i safar*, ibid.
7. *numâz i istikhârat*, f. 248b.
8. *numâz i ḥâjât*, f. 250b, consisting of two *faṣl*, the first in twenty subsections on distresses in general, the second (f. 262a) on prayers for use in specific distresses such as imprisonment, &c., in sixteen subsections.

On f. 271b begins a fifth *bâb* (cf. *bâb* 2 on f. 199b) *fî da'awât mustajâba*, consisting of two *faṣls* extracted from a work referred to simply as *Kitâb i tuḥfa*, and a third *faṣl* added by the author of the present work.

The *third* fragment, ff. 312–13, contains no headings.

The main interest of this ms. lies in its large number of references to rare or otherwise unknown authors and works. The work most frequently cited is the above-mentioned *Tuḥfa*, and there are also many references to a Ṣadr al-Dîn Ibrâhîm Ḥamawî. The only other mention that I can find of such a person is in the *isnâd* of the *Ṣaḥîfat al-Riḍâ* (see *Ebne Youssef* i. 273) where Ṣadr al-Dîn Ibrâhîm حموئی [*sic*] is mentioned as having received his traditions from Sharaf al-Dîn Abû al-Faḍl Aḥmad b. Hibat Allah al-Dimashḳî called Ibn 'Asâkir (died A.H. 699). It follows, therefore, that Ṣadr al-Dîn Ibrâhîm Ḥamawî must have been living in the early years of the eighth century A.H.; and since the script, &c., of our ms. shows it to be not later than the middle of that century, our author was probably a near-contemporary of his.

Other citations include (besides Ghazzâlî's *Iḥyâ* and the great traditionists and imâms, &c.) the following authors and works:

Aḥmad Ḥarb Zâhid (f. 251b).

Abû al-Faḍl Sa'îd b. 'Abd Allah al-Fâ'inî (f. 265a).

A work entitled *Maṣâbîḥ al-anwâr wa mafâtîḥ al-asrâr* by 'Ḥaṣîrî', which seems to be otherwise unknown. The author in question may perhaps be identified with the Sufi saint Abû al-Ḥusain 'Alî b. Ibrâhîm Ḥaṣîrî Baṣrî who died A.H. 371 (f. 253b).

Naṣîr al-Dîn Abû al-Ḳâsim Shahîd, spoken of as the author of a work entitled *Multaḳaṭ* (f. 254a).

Mafâtîḥ al-iḳbâl by 'Rukn al-Dîn Mukhtâr'. This work is ascribed by Ḥ. Khalfa to Mukhtâr al-Islâm Muḥammad b. Abî Bakr al-Farghânî, but without any mention of the date of the author (f. 255a).

Shams al-Dîn Ḥalwâ'î (ff. 250a, 256b).

Mashyakha by Najm al-Dîn 'Umar Nasafî. On this author see *Brock. GAL* i. 427, but this work of his seems to have been hitherto unknown (f. 249a).

Thawâb al-'ibâdât (f. 253a).

Zain al-Dîn Firdausî: unidentified; mentioned as quoting from a work entitled *Ṭabaḳât al-zuhhâd* which I am equally unable to trace (f. 253a).

'Abd al-Raḥmân Akkâf (f. 257b).

Abû Sa'îd Aḥmad b. Ḥasan b. Aḥmad, who was in prison at Ghazneh in A.H. 404 (f. 265a).

Abû 'Uthmân [Ismâ'îl b. 'Abd al-Rahmân] Ṣâbûnî (died A.H. 449); see *Brock. GAL Suppl.* i. 618 (f. 265a).

Firdaus al-akhbâr by Shîrawaih b. Shahridâr (died A.H. 509); see *Brock. GAL Suppl.* i. 586 (f. 276a).

Muḳâtil b. Sulaiman [Ms. Salmân]; see *Brock. GAL Suppl.* i. 332 (f. 271a).

Durrat al-tâj: possibly the work by Abû al-'Alâ Ḥasan b. Aḥmad Ibn al-'Aṭṭâr al-Hamadânî (died A.H. 569), *Brock. GAL Suppl.* i. 724 (f. 261a).

Maḳâtil al-ṭâlibîyîn by Abû al-Faraj Iṣfahânî, *Brock. GAL* i. 146 (f. 259b).

Kitâb al-inâba by 'Abû 'Abd Allah'; this evidently refers to Muḥâsibî's *Bad' man anâba ilâ Allah*, *Brock. GAL Suppl.* i. 352 (f. 259b).

Kitâb al-ma'rifa by 'Nasawî'; I am unable to identify which of the several authors with this *nisba* is meant here (f. 259b).

On the date of the ms. see above.

Purchased 1948.

Ff. 57, ll. 15; fine early Naskh; size, 11⅛ × 8¾ in.

2792. Ms. Pers. c. 35

Risâla i Sulṭânîya, one of Rashîd al-Dîn Faḍl Allah's theological treatises, the contents of which have been described by Quatremère (*Histoire des Mongols de la Perse écrite en persan par Raschid-eldin* (Paris, 1836), tom. i, p. cxviii). This and three other similar treatises (*Tauḍîḥât*, *Miftâḥ al-tafâsîr* and *Laṭâ'if al-ḥaḳâ'iḳ*) together form the *Majmû'at al-Rashîdîya*. A magnificent copy of the Arabic version of the *Majmû'a* exists in the Bibliothèque Nationale (De Slane 2324); of the Persian version (which according to Rashîd al-Dîn's practice must have been drafted simultaneously with the Arabic one) a complete copy is said to exist in the Imperial Library of Iran (see Fu'âd 'Abd al-Mu'ṭî al-Ṣayyâd in the periodical *Dânish*, year 2, p. 159, note 7), while of the individual treatises the only recorded mss. are this one of the *Sulṭânîya*, and *Blochet* 2217 which contains the *Laṭâ'if al-ḥaḳâ'iḳ*. Blochet describes the latter as 'copié dans l'atelier d'édition de Rashid ed-Din, à Tauris, vers l'année 1315'. The present ms. is absolutely similar to that one in layout of material, format, type of script (save that the Paris ms. is written in a rather more careless style), ink, and paper; and there can be no doubt that it is equally an original product of Rashîd al-Dîn's scriptorium; probably both are examples of the official copies of his works made for distribution to the chief cities of Islam.

The ms. begins with a very exhaustive index of contents (ff. 1ª–18ª), ranged under *fawâ'id*, of which there are 173 in the main work, 26 in a *khâtima*, and 50 in a *dhail*. The *khâtima* corresponds to what Quatremère calls a 'mémoire' on the questions of eternal salvation and damnation, while the *dhail*, or appendix, treats of the degrees of prophethood. The division into *fawâ'id* is not marked in the actual text. Prefixed to the treatise proper is a lengthy introduction containing a eulogy of Uljaitu, beg. f. 18ᵇ, ای افریدکار و ای پروردکار جمیع ممکنات موجودات

The treatise itself beg. f. 45ᵇ, سبحانك لا علم لنا الا ما علمتنا انك انت العليم

The *khâtima* is on f. 166ᵇ, the *dhail* on f. 193ᵇ, beg. تقرير احوال انبيا عليهم الصلوة والسلام

From f. 220ª to the end of the volume is occupied by a series of letters from prominent divines contemporary with the author, certifying the orthodoxy of his religious opinions. Most probably these letters were attached to every copy of Rashîd al-Dîn's theological works sent out from his scriptorium, since they are found in an Arabic version prefixed to the Arabic *Majmû'at al-Rashîdîya* and also independently in a Vienna ms. (*Krafft* 148); and in Persian they are attached both to our ms. and the *Laṭâ'if al-ḥaḳâ'iḳ*. A list of the persons responsible for these letters is given in Krafft, loc. cit. The following list registers the variations therefrom as found in our ms., which in all other instances, not recorded below, agrees with Krafft's list:

Nos. 1–10 lacking owing to a lacuna in our ms.
14. Shams al-Dîn Iṣfahânî.
17. Naṣîr al-Dîn al-Wâ'iẓ.
34. Saif al-Dîn, grandson of Ṣadr i Jahân Bukhârî.
35. Burhân al-Dîn, grandson of Ṣadr i Jahân Bukhârî.
36. Zain al-Dîn Simnânî, ḳâḍî of Sûḳ al-a'ẓam.
40. Sharaf al-Dîn Ḳummî.
45. Tâj al-Dîn Rûyânî.
46. Fakhr al-Dîn known as کُر.
50. Jalâl al-Dîn 'Atîḳî Tabrîzî.
51. [. . .] al-Dîn Rûdâwarî.
52. [. . .] al-Dîn Karaji Ḳazwînî.
54. Ṣadr al-Dîn Dâr-al-ḥadîthî Tabrîzî. After this name there is inserted in our ms. an extra name, Shams al-Dîn Muḥammad b. 'Imâd al-Dîn al-Naḥawî al-Tabrîzî, evidently a son of the person listed as no. 15 in Krafft.
57–63 missing, although there is no lacuna in the text.
68. Jalâl al-Islâm, ḳâḍî of Iṣfahân.
69 lacking owing to a lacuna.
71–72 missing although there is no lacuna.
75. Kamâl al-Dîn Dînâwarî.
77 in our ms. comes between 79 and 80.
79. Shams al-Dîn Muḥammad Mustakhrij Tabrîzî.
81. 'Imâd al-Dîn, ḳâḍî of Sâwa.
83. Raḍî al-Dîn Ḳazwînî, ḳâḍî of Hamadan.
85 missing from our ms. although there is no lacuna; in any case the name in Krafft appears to be a duplicate of no. 66.

There are various lacunae in the ms., the extent of which can be checked by the gatherings: one folio missing at the beginning, comprising the first sixteen *fawâ'id* of the index; after f. 8, one folio missing, comprising *fâ'ida* 85–99 of the index; after f. 102, one complete gathering (eight folios) seems to be missing; after f. 195, one folio; after f. 219, probably seventeen folios, containing the end of the treatise and the first ten commendatory letters; after f. 275, one folio containing the end of letter 68 and the beginning of letter 69; at the end of the ms., one folio containing the end of letter 86.

Undated, but contemporary with the author (see above).

Purchased 1948.

Ff. 296, ll. 17; fine early Persian Naskh; size, 12⅝ × 9¼ in.

2793. Ms. Pers. e. 51

Tarjuma i Kanz al-daḳâ'iḳ, Persian translation of the Arabic work on Ḥanafî law by Ḥâfiẓ al-Dîn Abû al-Barakât 'Abd Allah b. Aḥmad b. Maḥmûd al-Nasafî. See *EIO* 2575–9. The translator's name is given here (f. 2ᵇ, l. 6) as 'Naṣr Allah b. Muḥammad b. . . . known as al-Kirmânî'; the text is unfortunately damaged where

the name of his grandfather occurs, but as far as I can make out it seems to be given as Ḥammâd.

Beg. as usual, f. 2[b]. The headings of the sections are as in *EIO* 2575 with the following exceptions: *kitâb al-lukṭa* (no. 14 in Ethé) is preceded by a *kitâb al-lakîṭ* (f. 92[a]); *kitâb al-ikrâh* (f. 152[b]) is followed immediately by *kitâb al-ma'dhûn* (f. 154[a]), with the omission of Ethé's no. 39, *kitâb al-ḥujr*.

A few leaves are missing at the end, for the copy breaks off abruptly on f. 203[b] with the words *pas zan i mayyit i duwwum râ*.

No date, but apparently old.

Donor, R. C. F. Schomberg (1930).

Ff. 203, ll. 19; good Naskh; f. 2 is slightly damaged along the inner margin, while of f. 3 only the first 6–7 lines remain; the next four leaves have been repaired but their text is undamaged; size, 8¾ × 6⅛ in.

2794. Ms. Pers. c. 18

The second volume of **Ashi''at al-lama'ât**, the Persian commentary by 'Abd al-Ḥakk b. Saif al-Dîn al-Turk al-Dihlawî al-Bukhâri on the Arabic *Mishkât* of Walî al-Dîn Muḥammad b. 'Abd Allah Khaṭîb Tabrîzî. See *EIO* 2654–5, &c.

Index of *bâbs* on f. iv; *kitâb al-zakât*, f. 1[b]; *kitâb al-ṣaum*, f. 41[a]; *kitâb faḍâ'il al-Kur'ân*, f. 67[b]; *kitâb al-da'awât*, f. 91[b]; *kitâb al-manâsik*, f. 166[b].

The work ends on f. 236[b]; ff. 237–8 bear various owners' notes. It must at one time have formed part of a royal library, for on f. 1[a] there is an *'arḍ dîda* dated '40th year of the reign'. It has been collated throughout, and there are numerous variant readings in the margins.

Copied by Khudâbakhsh b. Malân Lâla b. Sayyid Muṣṭafâ, A.H. 1095 = A.D. 1684.

Donor, Dr. Macbride (1818); formerly shelf-marked *Ms. Hunt.* 14.

Ff. iv+238, ll. 25; Nasta'lîḳ and Naskh, carelessly written; size, 14⅝ × 10⅝ in.

2795. Ms. Pers. e. 57

1. **Tuḥfat al-ṣalawât**, a treatise on the use of the formula *ṣallâ Allahu 'alaihi wa-sallam*, written by Ḥusain Wâ'iẓ Kâshifî in A.H. 899 (thus on f. 184[b] here, and so too Ḥ. Khalfa). See *Ḥ. Khalfa* ii. 230; *Blochet* 63; and the short extract mentioned *Flügel* iii. 449.

Beg. f. 1[b], وانت المحمود على لسان حبيبك محمد . . . اما بعد اين رساله ايست موسومه بتحفة الصلوات مشتمل بر نكته چند

Mukaddima, f. 2[a]; *faṣl* 1, *dar nikât i muta'allika bi âyat i ṣalawât*, f. 8[b]; 2, *dar ma'nâ i ṣalât u taslîm*, f. 25[a]; 3, *dar mabâḥith i wujûb u istiḥbâb i ṣalât u taslîm*, f. 30[b]; [4 not marked]; 5, *dar mawâṭin i ṣalawât u taslîmât*, f. 42[a]; 6, *dar faḍâ'il u fawâ'id i ṣalawât u taslîmât*, f. 91[a]; 7, *dar madhammat i târik i ṣalawât*, f. 145[b]; 8, *dar âdâb i muṣallî*, f. 151[a]; *khâtima*, without heading, f. 184[b].

After f. 32 one or more leaves seem to be lacking, which probably contained the missing beginning of the fourth *faṣl*.

2. An extract from a work entitled **Nuzhat al-abrâr wa nukhbat al-akhyâr** by Maḥmûd b. Muḥammad b. Ismâ'îl al-Ansârî al-Lârî the physician. See *Ḥ. Khalfa* vi. 319 (no. 13650). Its contents are described in the heading: *în faṣlîst dar bayân i shamma'î az akhlâḳ u ṣifât u dhikr i nubdha'î az shamâ'il i dhât i ḥaḍrat sayyid al-sâdât*, &c.

Beg. f. 185[b], چون اتم مرام و اهم مهام

No date, but apparently old.

Purchased 1936.

Ff. 202, ll. 13; Naskh; size, 6½ × 4¼ in.

2796. Ms. Pers. d. 59

1. A poem in *ḳaṣîda* form on ritual ablution. The author's name is not given, but he speaks of himself as a native of Kashmîr, praising it for the number of its fountains which facilitate the performance of this rite.

Prose preface on f. 1[b], beg. الحمد لله و سلام عباده الذين اصطفى اما بعد نموده مى آيد كه اين رساله ايست در بيان روايات غسلهاى مفروضه

Beg. of the poem, f. 3[b], حمد پاك از جان هر پاكى بپاك ذو الجلال

End on f. 11[b].

2. A religious *ḳaṣîda* entitled (see f. 507[a]) **Wird al-murîdîn**, with a very voluminous commentary, lacking the beginning. The first extant line of the poem, f. 13[a], is صد درود پاك بر روح محمد مصطفى

At the end of the poem the chronogram *murshid i rahbar* = A.H. 951 is given for the date of its composition; and the commentary ends with a chronogram *makhdûm i marḥûm* = A.H. 984 for the death-date of 'Shaikh Ḥamza'. After this follows a versified colophon, giving the date of copying as A.H. 994 = A.D. 1586, and praising a certain Maulânâ Dâ'ûd, *takhalluṣ* Khâkî, who is said to be the resort of pious aspirants 'from all Turkestan, Balkh, and Bukhara'. The role of these persons is not explicitly stated, but it may be conjectured that Shaikh Ḥamza was the author of the poem and Dâ'ûd Khâkî of the commentary.

3. A brief prose treatise headed **Risâla i nawâfil i rûz u shabî**, on supererogatory piety, beg. f. 513[a] قال النبى صلعم الشريعه اقوالى و الطريقه افعالى و الحقيقه احوالى

4. A short prose treatise entitled **Ḳurb al-tarîḳ idhâ lam yûjad al-rafîḳ** on how to lead a pious life even if one has no spiritual guide.

Beg. f. 515^b, الحمد لله . . . اما بعد این رساله ایست که نام او قرب الطریق

For date see above, § 2.

Donor, R. C. F. Schomberg (1930).

Ff. 517, ll. 17; central Asian Naskh; size, 9⅜ × 6½ in.

2797. Ms. Pers. e. 58

Miṣbâḥ al-ṭarîḳ, a compendious work on the rites and observances of Islam. The original is stated to have been an Arabic work entitled *Iṣlâḥ al-ʿamal* by Âḳâ Sayyid Muḥammad b. ʿAlî Ṭabâṭabâʾî (died A.H. 1241). To make it more readily accessible he asked a pupil of his, Ḥasan b. Muḥammad ʿAlî Yazdî, to make a Persian translation, which is preserved in Berlin (*Pertsch* 196–8). As that was found to be still too full of niceties for common use, the translator, again at the author's request, abstracted the principal points and put them together in the present work.

The preface states that it is divided into three *maḳṣad*, on *ṭahârat*, *ṣaum*, and *ṣalât*. In fact, however, five are found, corresponding to the first five of the six *maḳṣad* of the larger work.

Beg. f. 3^a, الحمد لله الذی افتح لنا طریق العمل

Maḳṣad 1, *ṭahârat*, f. 3^b; 2, *numâz*, f. 24^a; 3, *ḳalîlî az aḥkâm i zakât*, f. 77^a; 4, *ḳalîlî az aḥkâm i khams*, f. 81^a; 5, *rûza*, f. 88^a.

Undated.

Purchased 1936.

Ff. 96, ll. 11; Nastaʿlîḳ; size, 8 × 5⅝ in.

2798. Ms. Pers. e. 61 (ff. 1–227)

Ansâb al-nawâṣib, a violently Shiʿite polemic against the adversaries of ʿAlî, composed by a certain ʿAlî Dâʾûd al-khâdim al-Astarâbâdî, apparently in A.H. 1076. See *Rieu* i. 32^b–33^a, where, however, the title is given as *Anṣâb al-nawâṣib*.

In this copy there are fifty-one *bâbs* (Rieu has 50), with subsections called *taʿn*.

Index, ff. 1^b–2^a. Beg. f. 2^b, شکر و سپاس بیحد و قیاس خالقی را جل شانه عظم سلطانه

Copied by Muḥammad Hâdî b. Muḥammad Amîn Shîrâzî, 18 Rabîʿ II, A.H. 1098 = 3 Mar. A.D. 1687.

The end of this work (f. 226^a) is followed by a brief extract said to be from a *Kashkûl* (perhaps the famous one by Bahâʾ al-Dîn ʿÂmilî), beg. آورده اند که مرد پیر بود نام او حاتم; and by a charm against fever.

Purchased 1937.

Ff. 1–227, ll. 21; Nastaʿlîḳ and Shikasta; illuminated panel on f. 2^b; size, 8⅞ × 5⅞ in.

2799. Ms. Whinfield 27

A Shiʿite apologetical work on the Imamate. No title or name of author occurs. A European hand has headed it *Kuḥl al-jawâhir* on p. 1, but the text seems to afford no support for attributing to it this title, which, moreover, I have not found in any bibliography.

It begins with the same *rubâʿî* as the manuscript, of similar contents to this one, described in *Bankipore* 1310 under the title *Radd al-khawârij*, but does not seem to be identical with that work; for the *Radd al-khawârij* is divided into a *muḳaddima*, *ḳâʿida*, and *khâtima*, whereas our work contains no subdivisions of any sort, nor is there any mention in it of the Ḳâḍîzâda who is (according to the Bankipore catalogue) mentioned as the author in the preface of *Radd al-khawârij*. A typescript note by Whinfield describes our work as being 'on Ali's right to the Caliphate, the chapter of the Koran burnt by Othman, the pilgrimage to Najaf, Ali's burial place, the Imamate, &c.' Besides a number of quotations from the standard traditionists and commentators, we find quoted Lâhijî's (died A.H. 912) commentary on the *Gulshan i râz* and Muʿîn Miskîn's (died A.H. 907) *Rauḍat al-wâʿiẓîn*. On these facts together with the date of copying, the work must date from the 10th or 11th century A.H.

Beg. p. 1, کس نامهٔ انوار جلی ننویسد تا بر سر او هو العلی ننویسد
کی دست قضا خامه نهد بر نامه تا ناد علی سینجلی ننویسد
وبعد چون مجامع جموعهٔ ایجادی ومرتب صحیفهٔ مبادی

Copied 5 Rajab, A.H. 1124 = 8 Aug. A.D. 1712.

Pp. 523, ll. 17–18; Nastaʿlîḳ (quotations in Naskh); size, 9⅝ × 5⅞ in.

2800. Ms. Pers. e. 35 (ff. 37–99)

An anonymous and untitled treatise in defence of Islam, composed during the reign of Fatḥ ʿAlî Shâh Ḳâjâr (A.H. 1212–50). The author in his preface explains that a Christian priest named Joseph had written an attack on Islam, particularly against the incomparable nature of the Ḳurʾân and the miracles of the Prophet; whereupon the author was asked by his friends to compose a refutation. The treatise is in the form of lengthy quotations from the Father's work, each followed by our author's reply.

Beg. f. 37^b, الحمد لله الذی خلق الانسان وعلمه البیان

Copied Saturday, 13 Muḥarram, A.H. 1265 = 9 Dec. A.D. 1848.

Purchased 1904.

Ff. 37–99, ll. 15; Nastaʿlîḳ; size, 8⅝ × 5⅝ in.

VII. Comparative Religion

2801. Ms. Ind. Inst. Pers. 70 (ff. 22–280)

Dabistân i madhâhib, the well-known treatise on religions sometimes (though probably incorrectly)

attributed to Muḥsin Fânî. See above, no. 1791; *EIO* 2542–7 (where it is attributed to Mûbad Shâh); *IVASB* 1134, &c.

Beg. as usual, f. 22b.

The glossary which occurs at the end of the Calcutta 1809 edition has been added on ff. 264–80, probably copied from the edition, since a note on the fly-leaf reads 'Jno Romer. Dabistan i Muzahib corrected from the Calcutta printed edition 1812'.

Copied at Surat by Munshî Ghulâm Muḥammad b. Muḥammad Jamâl, for a patron named Barzûrjî son of Khûrshîdjî, Friday, 15 Ramaḍân, A.H. 1218 = 29 Dec. A.D. 1803.

Ff. 22–280, ll. 20; Nasta'lîḳ; size, $9\frac{7}{8} \times 5\frac{5}{8}$ in.

VIII. Bible Translations and Christian Apologetics

2802. Ms. Whinfield 3

Psalms, translated into Persian and Turkish by Ṭahmûrath Mîrzâ, a Georgian prince. The translations are arranged in parallel columns, with the Turkish on the left and the Persian on the right.

The Persian version of the title-page (f. 1a) runs: *az 'ahd i 'atîḳ zubûr i Dâ'ûd ki wâlâ tibâr Ṭahmûrath Mîrzây wâlî-zâda i Gurjistân az zabân i 'Arab u Rûs u Gurjî u ham dar sâ'ir i mazâmîr i alsinahâ muḳâbala namûda bi zabân i Fârsî dar Dâr al-salṭana Beṭerbûrkh tarjuma namûd bi 'aun al-malik al-wadûd maṭbû' gardîd dar awwal i mâh i Mây fî sana* 1818 *Masîḥ*. From these last words it would seem as if the copy was intended for the printer; but I can find no record of such an edition having been actually published.

Beg. of the first Psalm in Persian, f. 2b, خوشا انشخصی را که نرفت بمشورت منافقان

Ff. 221, ll. 15; large Naskh; the binding is lettered Переводъ псалтира на персидскій и туркетскій языкахъ; size, $12\frac{1}{2} \times 9$ in.

2803. Ms. Ind. Inst. Pers. 77

Gospels of St. Mathew and St. Mark in Persian.

The title is given on f. 1a in Persian and English as follows: *al-'ahd al-jadîd ḥiṣṣa i awwal tarjuma i Nâthânîl Jawwâd Sâbâṭ Sâbâṭî*; 'The New Testament, First part, Translated by Nathaniel Sabat', with the signature 'Jno. Romer 1814'.

Mathew begins f. 1b, Mark f. 79b. The chapters are designated *iṣḥâḥ* and each is preceded by a summary of its contents.

Undated; but since the paper is watermarked 1810, it must have been copied between 1810 and 1814.

Ff. 126, ll. 13; Naskh; European paper; size, $9\frac{1}{8} \times 7$ in.

2804. Ms. Pers. d. 42

First and second Epistles to Timothy, in Bruce's translation.

The first begins f. 1a, پولس رسول عیسی مسیح بر حسب حکم نجات دهندهٔ ما. The second, f. 22a, پولس بارادهٔ خدا

Donor, Mrs. Batty (1918).

Ff. 37, ll. 13; large Naskh; only the recto of each folio is written on, except f. 2 which is written only on the verso; size, $9 \times 6\frac{7}{8}$ in.

2805. Ms. Pers. f. 6

Henry Martyn's third tract defending Christianity, written in A.D. 1811 in reply to Mîrzâ Ibrâhîm. See *Browne*, no. 10 (2), and the translation by the Rev. S. Lee in *Controversial Tracts on Christianity and Mohammedanism* (Cambridge, 1824).

According, however, to a postscript on f. 13b, the present ms. contains a version revised by Martyn's assistant, Mîrzâ Sayyid 'Alî Shîrâzî, who had already translated the Gospels and Psalms; and the hope is expressed that this version may be printed and used in the schools founded by him [*khud*, i.e. Sayyid 'Alî Shîrâzî].

Beg. f. 1b, انچه را در دورساله مقدم در بیان چگونگی دین محمدی

No date.

Donor, Y. Dawud (1937).

Ff. 13, ll. 13; Nasta'lîḳ; size, $6\frac{1}{4} \times 4$ in.

D. ZOROASTRIAN LITERATURE

2806. Ms. Pers. c. 27

Tracings from the India Office Ms. Zend & Pahlavi IV, containing the Vendidâd Sâde in Avestan with Pahlavi translation. Descriptions of the original ms. are given by K. F. Geldner, *Avesta* (Stuttgart, 1896), p. ix, no. L 4; and by M. N. Dhalla, 'Iranian Mss. in the Library of the India Office', *Journal of the Royal Asiatic Soc.*, 1912, p. 388, no. IV.

Donor, E. A. Wilsonne Smith (1921).

2807. Ms. Pers. d. 47

Tracings from the Ms. Haug 12 of the Königliche Bibliothek in Munich, containing a transcription in new Persian character of the Pahlavi Yasna, with interlinear translation into modern Persian. See C. Bartholomae, *Die Zendhandschriften der K. Hof- und Staatsbibliothek in München* (Munich, 1915), pp. 191 sqq., no. 57.

Donor E. A. Wilsonne Smith (1921).

2808. Ms. Whinfield 51

Ṣad dar, the poetical exposition of Zoroastrian doctrine by Îrânshâh b. Malikshâh. See above, nos. 1945–6; *Blochet* 191–2, 199 (12).

Beg. as usual, f. 1ᵇ.

Undated, but the paper is watermarked 1836.

Ff. 72, coll. 2, ll. 13; cursive Nasta'lîḳ; size, 7⅞ × 5¾ in.

2809. Ms. Whinfield 60

A *mathnawî* account of Zoroastrian doctrine, composed apparently by a certain Khusrau in the year 996 of Yazdijird = A.D. 1627; see f. 40ᵇ, *nawad shish bûd u nuhṣadash hamćunân, zi târîkh i Yazdijird Shâh i jawân, ki Khusrau nawistash hamîn bait'hâ.*

Beg. f. 1ᵇ, بروز هزارم ز لطف خدا بکردم من این داستان را بنا

To judge from the catchwords, f. 2 is misplaced, and f. 3 should immediately follow f. 1; the catchword at the bottom of f. 2ᵇ is picked up on f. 11ᵃ, but since there is no catchword on f. 10ᵇ, it is not quite certain that f. 2 really belongs between ff. 10/11.

Undated, but mid-19th century; the paper is watermarked 1836.

Ff. 41, coll. 2, ll. 11; Nasta'lîḳ; European paper; size, 7½ × 6 in.

2810. Ms. Ind. Inst. Pers. 70 (ff. 2–22)

A commentary on a *mathnawî* describing a series of mystical visions. Neither the name of the author of the poem nor that of the commentator is mentioned. From the style of the preface the commentator at any rate seems to have been a Zoroastrian; possibly the author of the poem was so too. In the preface the poem is referred to as *Humâyûn-nâma*, but it is not clear whether this is its real title or only a laudatory epithet.

Beg. of the preface, f. 2ᵇ, الحمد لله رب العالمين والصلواة والسلام على الملائكه المقربين و على عباد الله الصالحين

Beg. of the poem, بنام خدائی که بهمن نگاشت روان افرید و تن بر فراشت

Beg. of the commentary, بهمن عقل اول را گویند و روان نفس

The poem is divided into four 'illuminations' (*gashasb*): 1, *dar ru'yâ*, in eleven *furûgh*, f. 3ᵃ; 2, *dar mushâhadât i ḥâlat i ghaib*, in two *furûgh*, f. 9ᵃ; 3, *dar mushâhadât i ḥâlat i ṣaḥw*, in fourteen *furûgh*, f. 11ᵇ; 4, *dar mushâhadât i ḥâlat i khal'*, in five *furûgh*, f. 16ᵇ.

Copied at Surat by Munshî Ghulâm Muḥammad for Barzûrjî b. Khûrshîdjî, 5 Jumâdâ I, A.H. 1218 = 23 Aug. A.D. 1803.

Ff. 2–22, ll. 20; Nasta'lîḳ; size, 9⅞ × 5⅝ in.

2811. Ms. Ind. Inst. Pers. 108

Two treatises on the Zoroastrian calendar system. The preface (ff. 1ᵇ–2ᵇ) explains that a long-standing dispute had existed between two sects of Parsis in Bombay regarding the use of the intercalated month at the end of each 120 years: one party employed this intercalation, the other claimed that it had no ancient authority, or even if it had at times been used for computing a civil year it was incorrect to employ it for religious purposes in the determining of festivals. Finally it was decided to seek a solution by submitting the problem to Muslim scholars versed in astronomy and ancient calendar systems, and the learned men of Iṣfahan were asked for their opinions. The responsa from Iṣfahan form the present volume.

Then come the two treatises, the first (ff. 3ᵃ–11ᵃ) by Muḥammad Ṣâdiḳ b. 'Abd al-Ḥusain al-Ḥusainî al-Khâtûnâbâdî al-Iṣfahânî known as al-Munajjim, the second (ff. 11ᵇ–15ᵃ) by Asad Allah al-Munajjim al-Iṣfahânî. The remainder of the volume (ff. 15ᵇ–24ᵃ) contains endorsements of the foregoing views, to which are attached the seals of twenty-eight prominent residents of Iṣfahan (in the present ms. which is only a copy, the seal-legends are simply transcribed with the words *maḥall i muhr*, 'locus sigilli').

Copied in Bombay, Jumâdâ II, A.H. 1244 = Dec. A.D. 1828, for a group of notable Parsis of Bombay whose names are given on f. 1ᵃ. They include the name Suhrâbjî ريدی من, and a pencil-note in English explains that this epithet represents a transliteration of the nickname 'Ready-money', applied by English residents in Bombay to this merchant.

Donor, Sir M. Monier-Williams.

Ff. 24, ll. 13; Nasta'lîḳ; European paper; size, 9½ × 7⅜ in.

E. MISCELLANEA

2812. Ms. Pers. e. 44

Copies of Bahâ'î letters.

F. 4ᵇ, a note stating that they were copied by Yûḥannâ Dâ'ûd in 1914.

F. 5ᵃ, a letter from 'Abd al-Bahâ' 'Abbâs, son of Bahâ' Allah, to Mîrzâ Yûḥannâ Dâ'ûd and Mîrzâ Muḥammad Khân, dated 1 June A.D. 1911.

F. 8ᵇ, from the same to Mîrzâ Yûḥannâ Dâ'ûd.

F. 10ᵇ, from the same to the same recipient.

F. 13ᵃ, from the same to Mr. Alexander White.

F. 14ᵇ, from the same to a woman not named.

F. 16ᵃ, from the same to a person not named.

F. 17ᵃ, similar to the preceding letter.

F. 18ᵃ, from Bahâ' Allah.

F. 18ᵇ, from 'Abd al-Bahâ'.

F. 19ᵇ, from the same to two persons not named.

F. 20ᵇ, from the same to Yûḥannâ Dâ'ûd.

F. 21ᵇ, similar to the preceding letter.

F. 25ᵃ, a prayer by Yûḥannâ Dâ'ûd.

At the beginning and end are pasted-in printed copies of letters from 'Abd al-Bahâ', on ff. 1ᵇ, 2ᵃ, 3ᵃ, 28ᵃ, 29ᵇ; the last is identical with that on f. 3ᵃ, congratulating Yûḥannâ Dâ'ûd on the establishment of his bookshop in London. The first two are in ordinary type, the others facsimiles of autograph.

Donor, Y. Dawud (1920).

Ff. 29, ll. 9; Naskh; size, 8¼ × 5⅛ in.

2813. Ms. Ouseley 65

1. *Mukhtaṣar i mûsîḳî*, Johannes Heinrich Alsted's *Compendium musicae* with an interlinear Persian translation.

Beg. f. 1ᵇ, *Musica est scientia bene canendi. Dicitur etiam Musathena*; each Persian word is put underneath the Latin word it renders, and the beginning runs موسیقی هست علم خوب سرائیدن گفته می شود نیز موساتهینا

Ff. 39–40 are blank.

2. *Admirandorum mathematicorum liber octavus exhibens musicam*. The Persian translation of this is incomplete and only extends over the first six pages.

Beg. f. 41ᵇ, *Musica est bene canēdi scientia. Estq; theoretica vel practica*. The Persian of this runs:

موسیقی هست خوب سرائیدن علم و هست علمی یا عملی
١ ٢ ٤ ٥ ٣

This ends on f. 64ᵃ 'Finis laus Deo anno 16 '.

Probably second half of the 17th century.

Purchased 1844.

Ff. 1–64; Persian in very small Nasta'lîḳ; size, 9 × 4⅞ in.

2814. Ms. Pers. e. 78

Autograph diary of a fifteen-day journey from Rangpur into Bhutan, endorsed in English 'Meer Shereef's journal'. The diary was begun on 3 Jumâdâ II, A.H. 1197 = 6 May A.D. 1783 [the diarist has, however, incorrectly equated the year with A.D. 1784 and Bengali era 1189, which in fact correspond neither to A.H. 1197 nor to each other]. The first day's march was made on the subsequent day to the opening of the journal. The route taken was via Cooch Behar and Buxa, and at the end of the twelfth day the village of Paga in Bhutan was reached. The names of the places reached in the three succeeding days are written so badly that I have been unable to identify them.

Purchased 1806.

Paper roll, 10 ft. 9 in. × 7½ in.; illiterate and misspelt Nasta'lîḳ.

2815. Ms. Whinfield 76 (ff. 19–78)

Miḍmâr i dânish, treatise on farriery by Niẓâm al-Dîn Aḥmad, written in A.H. 1071 for Shah 'Abbâs II. See above, nos. 1867–8, &c.

Beg. as usual, f. 19ᵇ; *muḳaddima*, f. 22ᵃ; *marḥala* 1, f. 24ᵃ; 2, f. 43ᵇ; 3, f. 59ᵃ; *khâtima*, f. 75ᵇ.

Copied by Muḥammad Jawwâd, 12 Rabî' II, A.H. 1238 = 27 Dec. A.D. 1822.

Ff. 19–78, ll. 18; Nasta'lîḳ; size, 6¾ × 4⅛ in.

2816. Ms. Whinfield 76 (ff. 1–14)

Another copy of the third *marḥala* of the same.

Beg. f. 1ᵇ.

Copied 2 Muḥarram, A.H. 1244 = 15 July A.D. 1828.

Ff. 1–14, ll. 14–19; Naskh; size, 6¾ × 4⅛ in.

2817. Ms. Ind. Inst. Pers. 24

A treatise on veterinary art (*Fann i jânwardârî*), apparently without any special title, by an author who does not mention his name. It is dedicated, however, to Aurangzîb. The composition was begun (see f. 14ᵃ) in A.H. 1090, and finished according to the *khâtima* (f. 326ᵇ) twelve years later in A.H. 1103, at the town of گل کله in the province of Bîjâpûr. It is divided into 72 short *bâbs*, with a 73rd which constitutes the *khâtima*.

It starts with a number of laudatory verses, beg. f. 1ᵇ,

بار طعم حواهس بردار کرد
بردن لاحن دل اعار کرد

[*sic*; read *bâr i ṭab'am khwâhish i pardâz kard, bar zadan lâcîn i dil âghâz kard*]. The introduction beg. f. 9ᵇ; index, f. 14ᵃ; *bâb* 1, f. 15ᵇ.

Undated.

Donor, Marquess of Tweeddale (1879).

Ff. 328, ll. 11; large clear Nasta'lîḳ, but with the dots written most incorrectly or often left out; coloured diagram on f. 31ᵇ; size, 12½ × 9⅜ in.

2818. Ms. Pers. d. 87

A work on elephants (*Fîlnâma*), attributed on f. 1ᵃ to a certain 'Sarkâr Sayyid 'Alî Ṣâḥib', but this is doubtful since in the second part of the ms. Sayyid 'Alî is simply quoted as an authority along with one 'Ḥasan Khân'.

The ms. is in three parts, the first (f. 1ᵇ) containing curious legends about elephants, in the form of question and answer. The initial sentences of this part are missing, since the rubricist has failed to fill in the blanks left for him on f. 1ᵇ. The first words extant are *kursîy-nâma i mahâut-garî az sayyid Aḥmad Kabîr ast*, but it seems probable that this is simply a source used by our author and not the actual title and author of the present work.

The second part beg. f. 6ᵇ, الحمد لله رب العالمين والعاقبين للمتقين, and contains remedies for various illnesses of elephants in seventeen *bâbs*.

The third part beg. f. 45^b, and is an Arabic–Persian vocabulary, apparently of terms found in veterinary works, though it is difficult to be certain of its character since all the leaves of this part are badly damaged, more than half of each leaf being torn away.

Undated, but probably *circa* A.D. 1800.

Donors, R. G. and T. G. Gayer-Anderson (1943).

Ff. 47, ll. 15; Indian Nasta'lîḳ; ff. 42–47 damaged; decorated headings to each part, and pictures on ff. 2^b, 3^a, 4^a, 5^b, 8^a, 11^a, 11^b, 15^a, 20^b, 25^a, 28^a, 29^a, 35^a, 36^b, 41^a, 42^b, 44^a; fine lacquered binding with doublures; size, 10 × 6⅝ in.

2819. Ms. Pers. b. 3

Jannât al-khulûd, a work in tabular form containing a variety of information on a wide range of subjects. It was begun, according to the chronogram of the title, in A.H. 1125 and finished, according to the colophon, a year later. It is dedicated to Shâh Sulṭân Ḥusain Ṣafawî. No author is mentioned in this copy, and the work is designated anonymous by *Storey*, no. 281. But *IVPS* 1042 and *Jawaher-Kelam* 302 attribute the compilation to Muḥammad Riḍâ b. Muḥammad Mu'min al-Imâmî al-Khâtûnâbâdî.

Beg. f. 5^b, نحمد الله الحكيم المعبود المتفرد بالازلية

It is arranged in thirty-two *jadwals*, each occupying a verso and the facing recto, the first on ff. 6^b–7^a. They deal with the names of God; the lives of the Prophets before Islam; of Muḥammad, Fâṭima, and the twelve Imâms; the months, days of the month, and days of the week; the calendar and celestial phenomena; tables for finding the *ḳibla*; linear distances between famous cities; prayers; prognostications from throbbing in the various limbs, ascribed to Imâm Ṣâdiḳ and the prophet Daniel; charms for use in sickness; dynasties of kings and caliphs; the classes of heavenly beings and mankind, the latter divided according to religions and sects. It concludes with some Arabic verses by the author.

Dated 21 Shawwâl, A.H. 1255 = 28 Dec. A.D. 1839; the copyist's name is written so small as to be practically illegible.

Purchased 1903.

Ff. 39; Shikasta and Thulth; size, 15½ × 10⅝ in.

2820. Ms. Ind. Inst. Pers. 22

Sar-rishta i pôlîs, police regulations for Madras, issued in accordance with the Act 47 George III, cap. 2, sect. 68, comprising ten regulations (*ḳânûn*) each with a number of sections.

No date; the paper is watermarked 1811.

Ff. 25, ll. 18; Nasta'lîḳ; size, 12 × 7¼ in.

2821. Ms. Polygl. or. c. 3

A miscellaneous collection of papers which belonged to Mr. Nicholas Buckeridge. In so far as these are Persian they consist of letters and documents connected with his residence in Persia as a merchant in the mid-17th century.

The dates of the documents stretch from A.H. 1033–69 = A.D. 1624–59, and many are endorsed in English, e.g. 'Mr. Nich. Buckeridge petition to Ye Ettaman Doulett', 'Ye Ettaman Doulet's order for Mr. Buckeridge to repair to Court', &c.

This Persian material is found on ff. 4–7, 37–51, 53–60, 64–70^a, 72–78^a, 79, and 84.

2822. Ms. Pers. a. 4

A large collection of letters, passports, and other documents connected with Captain Samuel Turner's mission from Warren Hastings to the court of Lhasa in 1783 (his account of the mission was published in 1800 under the title *An Account of an Embassy to the Court of the Teshoo Lama in Tibet*). The dates on the documents extend over the years 1783–9.

Purchased 1806.

Ff. 231; all in cursive Nasta'lîḳ.

2823. Ms. Pers. b. 6

A congratulatory letter from Niẓâm al-Mulk, *wâlî* of Chitral, 'and others' to Henry Leitner, on the occasion of the sixteenth birthday of the latter, who is described as the 'son of the governor of Dardistan and Kafiristan' [*sic*; i.e. Dr. G. W. Leitner].

No date.

Donor, Y. Dawud (1937).

Roll of gold-sprinkled paper, 9 ll. of Nasta'lîḳ; size, 27¼ × 13½ in.

2824. Ms. Pococke 432 (f. 100)

A private letter.

Ll. 9; Shikasta; silver-sprinkled paper; size, 15⅛ × 8 in.

2825. Ms. Pers. d. 29

A series of sixty-seven pictures forming a sort of 'illustrated guide' for a pilgrim to Mecca. Each picture is accompanied by a description in Persian, and another description (not a literal translation from the Persian) has been added in French. According to a pencil-note on the fly-leaf, they were 'done evidently by a pilgrim about 1650–60', but this seems improbable; they appear rather to be late 18th century. The style is that of a popular folk-art, but its affinities are obscure; some at least of the pictures (e.g. ff. 64, 65) show Indian influences (and cf. f. 10).

The subjects are as follows:

F. 2, the great mosque at Mecca.

F. 3, the houses of Abraham's wives Sara and Hagar at Mecca.

F. 4, the Bâb al-Islâm at Mecca.

F. 5, the mosque of 'Kadhâ 'Umar' at Mecca.

F. 6, Mount 'Arafât.

F. 7, burial-ground of the Prophet's descendants.

F. 8, *al-haram al-sharîf* at Mecca.

F. 9, a collection of objects connected with various miracles.

F. 10 has no Persian legend except the names of the four archangels. The French legend runs thus: '*garrara* soit *Indola*, comme nous nous servons pour courir la bague, dont les 4 *Ferestas* soit messagères du Seigneur se servent pour tourner quand Mahomet vient en terre.'

F. 11, the Prophet's cloak.

F. 12, the tombs of Muḥammad, Abû Bakr, and 'Umar at Medina.

F. 13, the Prophet's right footprint.

F. 14, his left footprint.

F. 15, tomb of Fâṭima.

F. 16, tombs of Ḥasan and Ḥusain.

F. 17, coffin of 'Alî.

F. 18, various relics connected with 'Alî.

F. 19, tomb of Pîrdastgîr b. Abû Ṣâliḥ.

F. 20, tomb of Makhdûm Bahâ' al-Dîn.

F. 21, Paradise.

F. 22, cap and turban of the Prophet, and the turban to be given to the righteous in Paradise.

F. 23, Azrael and eight other spirits.

F. 24, six angels.

F. 25, Nakîr and Munkar in hideous forms raising a sinner.

F. 26, the same in beautiful forms raising one of the righteous.

Ff. 27–53, illustrations of the punishments inflicted in Hell on various sorts of sinners.

F. 54, Balaam with the dog Kûnaz.

F. 55, Mihtar Mâlik, ruler of Hell.

F. 56, Hell and the damned.

F. 57, the mountain which covers Hell.

F. 58, the day of resurrection.

F. 59, the tree Zakkûm.

F. 60, the scales for weighing men's deeds.

Ff. 61–62, the heavenly reward of good wives and the punishment of bad spouses.

Ff. 63–65, heavenly rewards for the righteous.

F. 66, the throne of God supported by four angels.

F. 67, the Prophet's steed Burâk.

F. 68, the ox with seventy horns on which the earth is supported, standing on a rock which in turn stands on a fish.

Purchased 1899.

Ff. really 67 (for f. 1 is only a fly-leaf); Nasta'lîk; coarse brown paper; oblong format; size, $8\frac{3}{8} \times 11\frac{1}{2}$ in.

2826. Ms. Ouseley add. 130

Kûroghlû-nâma, stories of the life of the famous 17th-century Turkish bandit-poet known as Küroghlu (his real name was Raushan b. Mîrzâ Ṣarrâf), liberally interspersed with quotations of his Turki verses. This cycle of popular folk-tales forms the stock-in-trade of a special class of story-teller called *Kûroghlû-khwân*. See *Blochet* 2014.

Beg. f. 1ᵇ, تکه تازان عرصهٔ جلادت را مخفی نماند که نسب اصلی کور اوغلی از ایل جلیل تکه ترکمانست

Undated, but apparently a modern copy (late 18th or early 19th century).

Ff. 204, ll. 11; Nasta'lîk; size, $8\frac{1}{8} \times 5\frac{1}{4}$ in.

F. COLLECTANEOUS MANUSCRIPTS

2827. Ms. Whinfield 8

A *majmû'a* compiled (partly in his own hand) by Muḥammad Shafî', who seems to have resided at Lahore early in the 11th century A.H., since f. 1ᵃ contains the records of birth of two sons in A.H. 1021 and 1023 there. Contents as follows:

1. *Arabic. Waṣîyat-nâma* of Shaikh Shihâb al-Dîn ['Umar b. Muḥammad] Suhrawardî to his son. See *Brock. GAL* i. 441, no. 17; *Suppl.* no. 18. Ff. 1ᵇ–2ᵃ.

2. *Persian* tract on music in a *mukaddima*, five *faṣl* and a *khâtima*, by Mîr Ṣadr al-Dîn Muḥammad and dedicated to Sulṭân Ḥusain Mîrzâ [Baikarâ]. The author seems to be the same as the Ṣadr al-Dîn Muḥammad Shîrâzî who is mentioned in the *Haft iklîm*, and whose death-date is given in Sulṭân Ḥusain's *Majâlis al-'ushshâk* as A.H. 903.

Beg. f. 6ᵃ, حمد بیحد پروردکاری ازل و ابد را . . . این رساله ایست مجمل بعبارت قل و دل بیان رمزی چند بعمل از علم موسیقی

End on f. 9ᵃ. Copied 6 Rabî' I, A.H. 1008 = 26 Sept. A.D. 1599.

3. *Persian* prose extract attributed to Khâkânî, on f. 10ᵃ. Beg. سلام علیکم ای صاحب خطران دل

4. *Persian. Ṭarîk i fâl i anbiyâ'*, on f. 11ᵇ, a method of using the names of the prophets for divination. It is attributed to Muḥammad 'Ârif Baghdâdî, about whom I can ascertain no details.

5. *Arabic* questions and answers on Sufic doctrine, supposed to have been exchanged between God and Ghauth al-a'ẓam [i.e. 'Abd al-Kâdir Jîlânî]. Presumably it is an extract from one of his many works; cf. *Brock. GAL* i. 435.

Beg. f. 12ᵇ, الحمد لله کاشف الغمة . . . اما بعد سل الغوث الاعظم یا رب انی اسئلك ان اراك. End, f. 13ᵃ.

6. *Arabic* treatise by Ibn al-'Arabî on the four principles of asceticism; the beginning and end show that it is his work entitled *Ḥilyat al-abdâl wa mâ yaẓhir*

fîhâ min al-ma'ârif wal-aḥwâl. See *Brock. GAL* i. 444, no. 28; *Suppl.* no. 29. Ff. 13^b–14^b.

7. *Persian* treatise on Sufism by Muḥammad b. Muḥammad 'Alawî, a member of the Kubrawî order (as is evident from his 'spiritual genealogy' given in the treatise), whose *murshid* was a certain Khwâja Isḥâḳ who was still alive when this treatise was composed. I cannot find any other reference to either of these persons, but since Isḥâḳ is said to have been a pupil of 'Alî Hamadânî (died A.H. 786) it is evident that the author of our treatise must have been writing *circa* A.H. 800.

Beg. f. 14^b, الحمد لله الذی نور بانوار تجلیات ذاته . . . بدانکه مقصود خلق آدم و عالم معرفت الله است End, f. 15^b.

8. Extracts from the *Dhakhîra i Khwârazmshâhî* (above, nos. 1576–8, &c.), on ff. 16^b–18^b.

9. Extracts from Niẓâmî's *Khamsa*, on ff. 19^b–37^a.

10. *Wâridât i Mîr Sayyid 'Alî Hamadânî*, on f. 38^a. Invocations, beg. with a short prayer *rabbi ashriḥ ṣadrî*, &c., and then continuing *ai marham i jarâḥât i har dil*, from which it appears that this piece is identical with the *Munâjât* of this author found in *Flügel* 1931 (4).

11. Extracts from a *Sikandar-nâma* by Maulânâ Ḥasan 'Alî Sarwî; whether he is the same as the Maulânâ Sarwî mentioned in *Muntakhab al-ash'âr* (above, no. 379. 305) and *Makhzan al-gharâ'ib* (above, no. 395. 999) I do not know, but nothing else seems to be known of this author.

Beg. f. 39^b, بفرخندگی فال زن ماه و سال . End, f. 41^a.

12. *Ghazals*, &c., of Sa'dî, on ff. 43^a–79^a.

13. *Kanz al-rumûz*, the mystical *mathnawî* by Mîr Ḥusainî Sâdât (see above, no. 1258 and the addenda and corrig. thereto), on ff. 80^a–82^b.

14. Further extracts from Sa'dî's poems, ff. 83^b–85^b.

15. Extracts from a *mathnawî* entitled *Haft band* attributed to Niẓâm Astarâbâdî, possibly identical with the one mentioned in the *Âtashkada* (above, no. 384. 324) as a *mathnawî*-writer who died A.H. 921, on f. $86^{a,\,b}$.

16. An extract headed *dar daryâ'i ma'rifat* attributed to Jâmî, on f. 86^b.

17. Extracts from the *Dîwân* of Salmân Sâwajî.

Beg. f. 87^b, ای منزل ماه علمت اوج ثریا . End, f. 92^b.

18. Prose stories about the Prophet. Beg. f. 93^b, چون رسول الله علیه السلام از فتح طائف مظفر و منصور باز گشت . End, f. 95^a.

19. The heading of this section has been partly cut away, but looks as if it might have read *tatimma i ash'âr i Salmân*; the first line also is mutilated. On ff. 97^a–100^a.

20. *Dîwân* of Ẓahîr al-Dîn Faryâbî. Beg. f. 103^b, سفیده دم چو شدم محرم سرای سرور . End, f. 126^b. Copied 18 Rabî' II, A.H. 1008 = 7 Nov. A.D. 1599.

21. *Dîwân* of Abû al-Faraj Rûnî, ff. 127^b–43^a.

22. A *ḳaṣîda* without ascription. Beg. f. 144^a, خیر و دریوزه اقبال کن از حضرت ما . End, f. 144^b.

23. Poems by Umîdî Râzî. Beg. f. 145^a, رهی طلعتت بر فروز رکائب . End, f. 153^a. Copied 2 Rabî' I, A.H. 1008 = 22 Sept A.D. 1599.

24. A legend in *Arabic* concerning a companion of the Caliph 'Alî, named Hammâm, on ff. 154^a–5^a. Copied by Muḥammad Ma'ṣûm, 5 Rabî' I, A.H. 1021 = 6 May A.D. 1612.

25. *Arabic*, *al-'Aḳîdat al-ḳudsîya* of Abû Ḥâmid Muḥammad b. Muḥammad al-Ghazâlî, on ff. 156^b–7^b. See *Brock. GAL* i. 421.

26. *Persian*, a collection of elegant letters written by one Nûr al-Dîn Muḥammad. From the fact that one of the letters is addressed to 'his brother Ḥakîm Abû al-Fatḥ', and another to 'Ḥakîm Humâm', it is evident that the author is identical with the poet Nûr al-Dîn Muḥammad Gîlânî, with the *takhalluṣ* Ḳarârî, who is mentioned in the *Makhzan al-gharâ'ib* (above, no. 395. 2055 and 2810). The last letter is addressed to Mîr Ṣadr al-Dîn Muḥammad b. Mîrzâ Sharaf Jahân and dated from Lahore, 20 Rabî' I, A.H. 996. This collection seems to be otherwise unknown, although another collection dated between A.H. 1025 and 1037 is found in *Rieu* ii. 843^a. Ff. 159^b–62^b.

27. A Sufic commentary on Ḳur'ân cviii. 1, ff. 164^b–5^b.

28. A short Sufic piece on Divine love, without ascription. Beg. f. 166^b, ای عزیز ندانم که عشق خالق گویم . End, f. 167^a.

29. A treatise on the properties of the Names of God, translated into Persian by the collector of this *majmû'a* [Muḥammad Shafî'], from the Arabic of 'Imâm Tabrîzî'. It is headed *nawad u nuh nâm u khawâṣṣ u manâfi' i ân*. It is possible that the author may be Zain al-Dîn Abû al-Maḥâmid Aḥmad b. Muḥammad b. 'Abd al-Malik al-Tabrîzî, a writer on mysticism who flourished at the end of the 5th century A.H. (see *Brock. GAL Suppl.* i. 775, ii. 1000), since item 33 below is by this author. Beg. f. 167^a, بدانکه امام الاجل . . . التبریزی رساله در خواص منافع اسماء الله یك یك نوشته . End, f. 177^a.

30. An *Arabic* mystical treatise in four *ḳawâ'id*, apparently entitled *Ta'arruf al-arwâḥ fî mashâhid al-ashbâḥ*, by an anonymous author whose teacher and patron was a certain 'Izz al-Dîn Aidamur. Beg. f. 179^b, بعد حمده لله . . . یقول مصنف تعرف الارواح فی مشاهد الاشباح جد سعده و سعد جده الهم یا جابر القلوب بالالفة . End, f. 182^b.

31. *Persian*, miscellaneous passages of a homiletic nature, without any headings or ascriptions, although there is quoted on f. 185^a Abû Sulaimân ['Abd al-Raḥîm b. Aḥmad] al-Dârânî, the well-known Sufi saint who died A.H. 215. Ff. 183^b–5^a, 186^b–7^a.

32. (Extracts from?) *Haft maḳâla*, seven pieces of Sufi homiletic, attributed to 'Pîr i Harât', ff. 188^b–9^a.

33. An *Arabic* extract on the two sorts of knowledge,

by Zain al-Dîn Abû al-Maḥâmid Aḥmad b. Muḥammad b. ʿAbd al-Malik (see item 29 above), ff. 190b–2a.

34. Two brief *Persian* extracts headed *Kitâbat Ḥakîm Abû al-Fatḥ* (cf. item 26 above?) and *Jamâl al-Dîn Ḥusain*, f. 192b.

35. Brief miscellaneous notes without any ascription, ff. 193b–4a.

36. Extracts from the *Akbar-nâma* of Abû al-Faḍl ʿAllâmî, ff. 194b–200a.

37. A mystical treatise by ʿAbd Allah b. Muḥammad al-Anṣârî, of which the beginning makes it plain that it is the so-called *Ilâhînâma* in the same version as is found in the Istanbul mss. AS 3323 and Ḥâlis 6400, described by H. Ritter, *Philologica* viii, *Der Islam*, Bd. xxii (1934), p. 95. Beg. f. 200b, الحمد لله . . . قال الشيخ الامام المحقق عبد الله بن جرير [*sic*] الانصارى . . . كه شانزده چيز بايد. End, f. 210a.

38. Extracts from ʿAṭṭâr's poetry, on ff. 210b–11a.

39. *Fâlnâma*, a treatise on divination from the Ḳur'ân, ascribed to Jaʿfar Ṣâdiḳ. Beg. f. 212b, هذه قرعة الفها الامام ابو [*sic*] جعفر الصادق عم و كانت عند اهله يتوارثونها. End, f. 214b.

40. Further notes on divination and astrology, said to be 'extracted from the book of the prophet Daniel', ff. 215a–16a.

41. A collection of anecdotes about wise men and their sayings, ff. 217b–19b.

42. Extracts from Ibn al-ʿArabî's *al-Futûḥât al-Makkîya*, &c., together with a piece said to be from the same author's *Kashf al-alfâẓ* (which is not recorded in Brockelmann's list of his works), f. 220a.

43. Explanations of Sufi technical terms, on f. 221b. Beg. بدان ايدك الله كه تصوف عبارتست از تصفية قلب.

44. Verses ascribed to Maulânâ Wafâ, ff. 222b–3a. Since most of the authors with this *takhalluṣ* mentioned in the *tadhkiras* belong to the 12th century A.H., it is difficult to identify this one. He may, however, be the Wafâ Iṣfahânî mentioned in the *Haft Iḳlîm*.

45. Jâmî's commentary on the two initial verses of Rûmî's *Mathnawî*, on ff. 224b–5a. See above, nos. 894 (17), 895 (8), &c.

46. A selection (amounting to 2,671 verses) from Rûmî's *Mathnawî*, ff. 225b–40b. Copied 18 Dhulḥijja, A.H. 1012 = 18 May A.D. 1604.

47. A treatise on the perfect man. The compiler, Ismâʿîl b. Shâh ʿÂlam ʿAbd al-ʿAzîz, states in his preface that he compiled it for his own use out of various books of mysticism and the sayings of well-known mystics, and dedicated it to his patron, Murtaḍâ Khân called Shaikh Farîd; and that it is divided into a *muḳaddima*, three *bâbs*, and a *khâtima* (since, however, the top part of the folios of this section has been torn away, it is not possible to find these divisions in the text; the only divisions apparent are unnumbered *faṣls*). The work seems to be incomplete.

Beg. f. 241b, ستايش و آفرين عالم آفرين را . . . اما بعد اين رساله ايست در بيان انسان كامل . . . مقتبس از كلمات روشن دلان. End, f. 267a.

Ff. 267, various number of lines; various hands, mostly in legible Nastaʿlîḳ; worm-eaten; the top part of many leaves from f. 200 onwards is damaged; size, $12\frac{7}{8} \times 7\frac{1}{4}$ in.

2828. Ms. Arab. f. 65

A collection of philosophical and mathematical treatises, in Arabic and Persian, all in different hands.

1. *Arabic.* The commentary of Muḥammad b. Muḥammad b. Aḥmad Sibṭ al-Mâridînî (died A.H. 934) on Shihâb al-Dîn Aḥmad b. Muḥammad Ibn al-Hâ'im's (died A.H. 815) arithmetical treatise *al-Lumaʿ al-yasîra*. See *Brock. GAL* ii. 125, *Suppl.* ii. 154.

Beg. f. 2b, as in Ahlwardt, *Verzeichnis der arab. HSS. zu Berlin*, no. 5988, except that the commentator is here called 'Muḥammad b. Aḥmad b. Muḥammad'.

End on f. 20b with the words *wa fî hâdhâ al-ḳadr kifâya* (see Ahlwardt, loc. cit.).

Ll. 21 to the page; neat Nastaʿlîḳ.

2. *Persian. Jâm i gîtî-numâ*, a compendium of philosophy. According to no. 414 above the author was Mîr Ghiyâth al-Dîn Manṣûr; it would seem safer, however, to follow the authority of *H. Khalfa* ii. 499, who ascribes it to Ḳâḍî Mîr Ḥusain b. Muʿîn al-Dîn Maibudî (who was writing *circa* A.H. 890). For other copies see no. 414 above, and *Rieu* ii. 812.

Beg. as usual, f. 21b; end on f. 30b.

Copied by ʿAbd al-Razzâḳ b. Ibrâhîm al-Nâṣir-sarâ'î, Muḥarram, A.H. 1029 = Dec. A.D. 1619.

Ll. 18; minute but beautifully legible Nastaʿlîḳ.

3. *Persian.* Some miscellaneous quotations, verses, and a riddle on ff. 31a and 32a.

4. *Persian.* A little pamphlet on the regimen of health, headed *Risâlat ḥifẓ al-ṣiḥḥa*, and ascribed to Ibn Sînâ. The latter is known as the author of an Arabic treatise with this title (see *Brock. GAL* i. 827, no. 95 k); but the present little treatise, which is even shorter and contains no formal divisions, does not appear to be simply a Persian translation of that one.

Beg. f. 32b, الحمد لله رب العالمين . . . چون بهترين نعمتهاى بندكان تندرستى بود. End, f. 35b.

Ll. 17; Nastaʿlîḳ.

5. *Persian. Îjâz al-ḥikam* (thus written clearly in the preface here), a compendium of science identical with that described *EIO* 1922 (10) under the title *Îjâz al-ḥikma* and there ascribed to Ibn Sînâ. It consists of eleven *mas'ala*.

Beg. f. 36b, as in *EIO*.

Ll. 17; cursive Nastaʿlîḳ.

6. *Arabic.* An anonymous treatise on the sine quadrant, entitled *Risâla fî aʿmâl al-auḳât fî istikhrâj al-*

sumût wal-jihât, consisting of a *muḳaddima* and eleven *bâbs*.

Beg. f. 42b, الحمد لله رب العالمين . . . و بعد فهذه رسالة على ربع المجيب الافاق. End, f. 53b.

Ll. 11; untidy Nasta'lîḳ.

7. *Persian*. Treatise on the astrolabe by Bahâ' al-Dîn Muḥammad al-'Âmilî (died A.H. 1030) in seventy *bâbs*. See above, no. 1508. The notice on f. 55a here gives the title as *Risâla i haftâd bâb dar ma'rifat i uṣṭurlâb*.

Beg. as usual, f. 55b. End, f. 110b.

Ll. 11; good Nasta'lîḳ.

8. *Arabic*. The treatise *De sphaera* (*Kitâb al-ukar*) by Theodosius of Tripoli, in an Arabic version which is *not* identical with that of Ṭûsî as printed at Haidarabad in A.H. 1358.

The beg. is missing and it starts abruptly in the middle of a sentence on f. 111a. End, f. 157a.

Copied at the beginning of Jumâdâ I, A.H. 1006 = Dec. A.D. 1597.

Ll. 17; neat Naskh; many diagrams in red.

9. *Arabic*. Fârâbî's *Jam' bain ra'yai Aflâṭûn wa Ariṣṭû*.

Beg. f. 158b, as in the edition of F. Dieterici, *Alfārābī's philosophische Abhandlungen* (Leiden, 1890). Slightly incomplete at the end; the last words are *thumma lam* (Dieterici's edition, p. 33, l. 6), so that the last four lines of the text are missing.

Ll. 17; Nasta'lîḳ.

Purchased 1943.

Ff. 181, varying number of lines; various hands; worm-eaten throughout; almost the whole of ff. 125, 126 has been torn away, and only small corners of these leaves remain; size, 6¾×4 in.

2829. Ms. Selden A. 72. 6

A volume of miscellaneous papers, in which the Persian items are the following.

1. F. 9, a letter from Shâh Ṣafî (A.D. 1629–42) to King Charles I of England. After general expressions of friendship and of willingness to afford every assistance to English subjects travelling in the Persian dominions, the Shâh makes a specific request: some years previously, during the reign of Shâh 'Abbâs, the Persian ambassador at Istanbul, Âḳâ Riḍâ Iṣfahânî, had been commissioned to sell on behalf of his government certain bales of silk; these he had sent to Venice and sold there, but owing to 'various impediments' it had subsequently proved impossible to remit the purchase-price to Persia, and the Shâh asks the assistance of the King of England for the conveyance of this specie from Venice to Persia.

2. F. 12, a news-letter dated 26 Dhulḳa'da, A.H. 1045 = 2 May A.D. 1636, and chiefly concerned with reports of events of that year in Armenia. The writer was evidently engaged in commercial business, and the style suggests that he was not a native Persian. He may have been writing from Venice, since in several places news-items are said to have arrived by galley (*ḳâdirgha*), and in one place it is said that a letter 'came in twenty-two days from Smyrna to على قرنه (?), and thence in ten days reached Venice'.

The identity of the addressee is a puzzle. The only clue is that in the following piece (no. 3 below) the writer says *miyâna i pâdshâh i Pârsîyân u shumâ kamâl i maḥabbat hast* 'between the Shah of the Persians and you there is perfect amity'; but such a style of referring to the Shah suggests that neither the writer nor his addressee were Persian subjects.

3. F. 15, a business letter on commercial matters, in the same hand as the preceding item. Undated.

Bequeathed to the Bodleian in 1654.

2830. Ms. Ind. Inst. Arab. 20

A volume of miscellaneous extracts from various treatises, Arabic and Persian. There is a rough list of contents on f. 1b.

1. *Persian* translation by one Ḥasan Gîlânî of a work described as *dar ṣifat i 'ishḳ u 'âshiḳ u ma'shûḳ*. The author is not named in the preface, and there is no colophon, as the piece breaks off abruptly in the middle of a sentence.

Beg. f. 2b, سپاس بی قیاس جمیلی را . . . اما بعد درویشی سینه ریش و شوریده محبت کش

2. *Persian* translation by the same Ḥasan Gîlânî of Ibn al-'Arabî's *Risâla Ghauthîya* (see *Brock. GAL* i. 446, no. 112).

Beg. f. 28a, الحمد لله العلی . . . و بعد چنین گوید سر گشته بادیه حیرانی حسن گیلانی که درویشی التماس نمود

3. *Arabic* extract from Fârâbî's *Ta'lîḳât* (see *Brock. GAL* i. 212, D. 6), beg. f. 34a.

4. A short *Arabic* piece headed *tamhîd radd al-waswâs*, said in the colophon to be taken from *al-'Aḳd al-ṭahmâs* (?), by 'the father of our Shaikh al-Bahâ'î, Ḥusain b. 'Abd al-Ṣamad al-'Âmilî' (see *Brock. GAL Suppl.* ii. 575), on f. 40a.

5. *Arabic* note *fî sajadât al-Ḳur'ân*, by 'Shaikhnâ al-Bahâ'î', i.e. Bahâ' al-Dîn Muḥammad b. Ḥusain 'Âmilî (see *Brock. GAL* ii. 414), on f. 41a.

6. *Arabic* note 'on the number of the prophets', by 'Shaikhnâ al-Shahîd', probably Jamâl al-Dîn Abû 'Abd Allah Muḥammad b. Makkî al-'Âmilî, called al-Shahîd al-awwal (*Brock. GAL* ii. 108), on f. 41b.

7. *Arabic* apophthegms from Plato. Beg. f. 42a, قال افلاطون الحكيم من طلب الحكمة من طريق طلبه ادركها

8. Various short notes in *Arabic* and *Persian*, f. 53a; including some from Ibn al-'Arabî's *Futûḥât al-Makkîya*.

9. *Persian* extracts from Muẓaffar al-Munajjim's

commentary on Barjandî's *Mukhtaṣar dar ma'rifat i taḳwîm*. Beg. f. 55ª, as in the copy described above, no. 2734.

10. *Arabic* treatise on the tradition *man 'arafa nafsahu faḳad 'arafa rabbahu*, known as the *Kitâb al-ajwiba* or *Kitâb al-alif*. See *Brock. GAL* ii. 798, no. 98a, and the translation by T. H. Weir in the *Journal of the Royal Asiatic Society*, 1901, pp. 809–25. The authorship has been variously attributed to Ibn al-'Arabî, Suyûṭî, and others. Beg. f. 56ᵇ, الحمد لله الذى لم يكن قبل وحدانيته قبل

11. Brief notes in *Arabic* and some verses in *Persian*, starting with a *rubâ'î* ascribed to Abû Sa'îd b. Abî al-Khair, f. 59ᵇ.

12. *Arabic* extract, which according to its colophon is from the *ḥâshiya* of Ṣadr al-Dîn Muḥammad b. Ibrâhîm Shîrâzî on *Tamâm al-mushtarik fî sharḥ al-Shamsîya al-Ḳuṭbîya* (see *Brock. GAL Suppl.* ii. 589, no. 35), beg. f. 60ª. This is followed by other shorter extracts from the same author.

13. *Arabic*, the 14th chapter (*miftâḥ*) from the same author's treatise on scholastic theology *Mafâtîḥ al-ghaib* (see *Brock. GAL Suppl.* ii. 589, no. 5), f. 64ª.

14. Three more short *Arabic* extracts from the works of the same author, f. 66ᵇ.

15. Notes in *Arabic* by the same author concerning the *tafsîr* of *Sûra* lxxxvii of the Ḳur'ân, f. 67ᵇ.

16. Miscellaneous short sayings in *Arabic* attributed to Plato, Aristotle, Shahrzûrî, &c., f. 76ª.

17. *Arabic* treatise in four chapters, entitled *Mir'ât al-âkhira*, by Muḥammad b. Murtaḍâ called Muḥsin; I find no other mention of this work, but the author may be the same as the one mentioned below, item 19. Beg. f. 76ᵇ, الحمد لله الذى جعل الدنيا متاعا.

18. Short sayings in *Arabic* attributed to Plato, &c., and two *Persian kiṭ'as*, one by Maulawî, f. 85ª.

19. *Arabic* extract *fî bayân al-ḥikâm al-khamsa*, taken according to the colophon from *Ḍiyâ' al-ḳalb* (or, *al-ḳulûb*) of Muḥammad b. Murtaḍâ al-Muḥsin, also called Faiḍ i Kâshânî (see *Brock. GAL Suppl.* ii. 584, no. 6), f. 85ª.

20. *Arabic* and *Persian* extracts, said to be taken from another work of the same author entitled *Kitâb al-la'âlî*, f. 86ª.

21. Short *Arabic* sentences from Fârâbî, and two *Persian* verses of Faiḍî, f. 91ᵇ.

22. Three *Persian* pieces of bombastic prose, headed simply *inshâ'*, f. 92ª.

23. Extracts from a work apparently called *al-As'ila wal-ajwibat al-mahdîya wal-'allâmîya*, without any indication of author, f. 93ª. This is followed at the bottom of f. 94ª by a piece ascribed to Socrates.

24. Ghazâlî's *Arabic* treatise *al-Maḍnûn bihi 'alâ ghair ahlihi* (see *Brock. GAL* i. 425), f. 94ᵇ.

25. *Arabic* treatise on *ta'bîr* by Ibn Sînâ, f. 104ᵇ. Possibly this is *al-Risâlat al-manâmîya* of *Brock. GAL* i. 456, no. 53.

Copied by 'Alî Naḳî b. Nûr al-Dîn Muḥammad al-Jîlânî, in Rabî' II, A.H. 1085 = July A.D. 1674.

Donor, Marquess of Tweeddale (1879).

Ff. 130, ll. *circa* 25, mostly written obliquely; small Shikasta; somewhat worm-eaten; size, 7⅝×3⅝ in.

2831. Ms. Pers. d. 89

A miscellany of pieces in prose and verse, apparently collected and copied as an exercise in calligraphy by Sayyid Muḥammad al-Ḥusainî of Resht for a patron referred to on f. 23ᵇ as 'Âṣaf Ṣafâ'î Dastûrî, dastûr al-wuzarâ' '. The date of copying is given both there and on f. 46ᵇ, as [Dhulḳa'da] A.H. 1133 = Sept. A. D. 1721.

Donors, R. G. and T. G. Gayer-Anderson (1943).

Ff. 48; exquisite Shikasta within gold rules arranged in ornamental patterns; the paper of f. 16ª bears a gilded design; ff. 16ᵇ–21ª, 23ᵇ bear gilt and coloured floral and animal designs; f. 31 is damaged and has a large piece missing across the middle of it; a few other folios have had minor repairs; size, 3½×8½ in.

2832. Ms. Pers. d. 32

1. F. 1, a petition; the paper is damaged where the name of the petitioner occurs.

Ll. 7, Shikasta; green paper splashed with silver; size, 11⅛×9 in.

2. F. 2, fragment of a sheet covered with Turkish, part of a letter or report.

Ll. 11; careless Turkish hand; size, 7×6 in.

3. Ff. 3–4, two calligraphic specimens, in large Nasta'lîḳ.

Sizes, 4×5½ and 11⅛×5¼ in.

4. F. 7, a piece of gold-sprinkled paper with a seal, described underneath as 'the seal of Mahomed Alli Prince of Persia'. Underneath are the words *'aẓîm al-sha'n shâhzâda i wâlâ ḳadr prins wail bahâdur*, and on the back 'Translation of the writing on the other side—From His Royal Highness the Prince Mahomed Alli, eldest son of His Majesty the King of Persia, to His Royal Highness the Prince of Wales'.

Size, 8½×2½ in.

2833. Ms. Turk. d. 8

Miscellaneous pieces in various hands.

1. The ms. is mutilated at the beginning and f. 1ª beg. abruptly with the second *bait* of a *rubâ'î*, which is followed (on ff. 1ª, ᵇ) by more *rubâ'îs* of uncertain authorship. F. 2ª contains a *rubâ'î* ascribed to Turbatî Gîlânî, a *jawâb-nâma bi maktûb i jawân i khwud* ascribed to Muḥtasham [Kâshî?]; three *fards* headed Muḥtasham, ضىرى (?) and Khaufî; in another hand (Naskh), two short prayers in *Arabic* verse ascribed to Imâm Shâfi'î, and a *Turkish fard*. F. 2ᵇ contains *Turkish fards* in a third hand (Turkish style); f. 3ª a *ghazal* by Waḥshî and one

by Muḥtasham, in the original hand of the ms., more *Turkish fards* in the third hand, and an owner's note dated A.H. 1230 by Ibrâhîm Râshîd [*sic*]; f. 3^{b}, seemingly in the second hand, an incomplete note in *Turkish* relating to the *Lughât i Fars*; ff. 4^{a}–8^{a}, in a fourth hand, scraps of *Turkish* verse in a very poor ink which has smudged badly.

2. *Persian*: ʿUrfî's *dîwân*, in the original hand. *Ḳaṣîdas*, ff. 8^{b}–28^{b}; *ghazals*, ff. 29^{b}–76^{b}, centre page; *mathnawî* entitled *Majmaʿ al-abkâr*, ff. 29^{b}–80^{a} margin; *Sâḳînâma*, beg. بیا ساقی این تشنگی را بسنج, ff. 80^{a}–82^{b} margin; *mathnawî* entitled *Farhâd u Shîrîn*, ff. 82^{b}–96^{b}, margin; *rubâʿîs*, ff. 77^{a}–84^{a}, centre page; *ḳitʿas*, ff. 84^{a}–86^{b}, centre page; a *tarjîʿband* beg. ای حسن تو برتر از چه و چون, ff. 86^{b}–89^{b}, centre page.

3. The centre-pages of ff. 90^{a}–96^{a} are blank as regards the original hand, but other (Turkish style) hands have filled in as follows. Ff. 90^{b}–92^{b}, letters in *Turkish* (cf. Rieu's *Catalogue of Turkish MSS. in the British Museum*, 98^{a}, 99^{a}); the first is an *inshâ'* piece headed Bâḳî Efendî and signed ʿAbd al-Bâḳî [i.e. no doubt the famous poet Maḥmûd ʿAbd al-Bâḳî with the *takhalluṣ* Bâḳî, who died A.H. 1008]; the others are signed Wâlihî al-Uskûbî ḳâḍî of Ḳaraṭaḳ, Karîm Efendî ex-ḳâḍî of Aleppo [probably identical with ʿAbd al-Karîm b. Sinân Edirnawî, see below, item 7], and Darwîsh Muḥammad known as وق دین زاده (?). F. 93^{a} contains two *Turkish ghazals* by Nâbî (died A.H. 1124). Ff. 95^{a}–96^{a}, fragments of *Persian* verse by Ṭâlib Âmulî and Ḥâfiẓ, and *Turkish* verses by Kamâlpâshâzâda Efendî and Dhâtî.

4. Ff. 96^{b}–101^{a} contain an assortment of (mainly *Persian*) *fards*, *ḳitʿas*, &c., in the original hand of the ms. They are ascribed to Adîb Ṣâbir, Faiḍî, Mîrzâ Faṣîḥî, Ibn Yamîn, Naṣratî, Ibn Sînâ, Ḥakîm Rukn, Mutanabbî (an *Arabic ḳitʿa* with a *Persian* translation by Ḳâḍî Nûr), Buḥturî (*Arabic*), Shifâ'î, Sharîf, Ghazâlî Mashhadî, Yaḥyâ Efendî (*Turkish*), Ghanî-zâda (*Turkish*), Ṭâlib Âmulî, Faiḍî Hindûstânî, Hijrî, Jaʿfar, and Muḥtasham Kâshî.

5. Ff. 101^{b}–4^{a}, in the original hand, poems from the *Dîwân* of Walî Dasht-bayâḍ.

6. Ff. 104^{b}–5^{a}, scraps of verse and prose in various hands, including quotations from *Natâ'ij al-funûn* [by Yaḥyâ b. Pîr ʿAlî called Nauʿî Efendî], Waisî Efendî, and 'Keffelî Ḥusain Efendî'; also an owner's note similar to that on f. 3^{a}.

7. Ff. 105^{b}–22^{b}, centre and margins, a collection of *Turkish* letters (cf. item 3 above): from Naṣûḥ Pâshâ the grand vezier to Waisî Efendî ḳâḍî of Uskub [i.e. Uwais b. Muḥammad], f. 105^{b}; reply of the latter, f. 106^{a}; another from Waisî Efendî, f. 107^{b}; from the same to Waladânzâda Efendî, f. 108^{b}; from ʿAbd al-Karîm Efendî ḳâḍî of Yenishahr [i.e. ʿAbd al-Karîm b. Sinân Edirnawî] to Waisî Efendî, and another from ʿAbd al-Karîm Efendî; from the same, as ḳâḍî of Aleppo, to the Shaikh al-Islâm, f. 118^{a}; from the same, as ḳâḍî of Brusa, to Yaḥyâ Efendî, f. 119^{a}; also various letters without headings.

8. F. 123^{a}, in *Arabic*, explanations of the meanings of the *abjad* letters.

9. Ff. 123^{b}–9^{b}, a short lexicographical treatise in *Arabic* on popular errors, by one Muḥammad Riyâḍî, beg. حمدا لمن جعل کتابه . . . اما بعد فان اول ما وجب علی من تضلع

10. Ff. 130^{b}–3^{a}, a *maḳâla* in *Turkish* addressed to the Shaikh al-Islâm by ʿAbd al-Ghanîzâda Efendî.

11. Ff. 133^{b}–8^{b} centre-page, a piece of ornate *Turkish* rhymed prose headed *dar bayân i bâniyân i Ḳusṭanṭînîya u Âyâ Ṣufyâ*.

12. Ff. 133^{b}–7^{b} margins, further *Turkish* letters: from Waisî Efendî to Naṣûḥ Pâshâ, f. 133^{b}; then two more by the same; from Kamâl al-Dîn Muḥammad b. Aḥmad, ḳâḍî-asâkir of Rumili, and from one Yaḥyâ, f. 135^{b}; from Muḥammad b. ʿAbd al-Ghanî ex-ḳâḍî-asâkir of Rumili, from Muḥammad called Bakhtî (?) ḳâḍî-asâkir of Anatolia, and from Ḥusain b. Muḥammad called Akhî-zâda, f. 136^{a}; from ʿAbd al-Majîd b. Abî Ṭâlib known as Sîwasî, an attendant in the Sulṭân Aḥmad mosque, f. 136^{b}; of the above-mentioned Kamâl al-Dîn Muḥammad (headed *taḳrîẓ i Kamâl al-Dîn barâyi ḳaṣîda i Efendî*), of Muḥammad b. ʿAbd al-Ghanî called Banâdirî, of Ḥusain b. Muḥammad called Akhî-zâda, of Muṣṭafâ called ʿAzmî-zâda [i.e. Muṣṭafâ b. Pîr Muḥammad with the *takhalluṣ* Ḥâlatî, A.H. 967–1040; see Rieu's *British Museum Turkish Catalogue*, p. 96^{b}], and of ʿAbd al-Ḥayy al-Ḥusainî called Ḳâf-zâda, f. 137^{a}; of Muṣṭafâ Efendî ḳâḍî-asâkir of Rumili [perhaps the same as the ʿAzmî-zâda mentioned above], of ʿAbd al-Karîm Efendî and of Waisî, f. 137^{b}.

13. Ff. 139^{b}–47^{a}, a short *Turkish* treatise on the tenets of the various Moslem sects, entitled *Tarjumân al-umam*, by Ibn Ṣadr al-Dîn al-Shîrwânî, beg. الحمد لله الذی جعلنا من الفرق الناجیة . . . اما بعد فهذا مختصر فی بیان مقالات اهل العالم

14. Ff. 147^{b}–9^{b}, a *Persian sâḳînâma* by Abû Turâbbeg Firḳatî (see *Âtashkada*, above, no. 384. 497), beg. ساقی بده آن جام که ماه شب تراست. This is followed on ff. 150^{a}–1^{a} by a *Persian ḳaṣîda* and some *ḳitʿas* by the same Abû Turâb, and some *ḳitʿas* of Ḥusain Thanâ'î and Shifâ'î. There are a few odd verses on ff. 151^{b}, 152^{a} in the original hand, but it is not clear to what authorship they are to be ascribed.

15. Ff. 152^{b}–3^{a}, miscellaneous notes (mostly *Turkish* medical prescriptions) by a different hand.

16. *Dîwân* of Nafʿî, in the original hand, as follows: *Ḳaṣîdas* in *Persian*, beg. دلم سر مست جام عشق; ff. 158^{b}–61^{a} are blank; *ghazals* and *rubâʿîs* in *Turkish*, ff. 161^{b}–72^{a}; laudatory *ḳaṣîdas* in *Turkish*, ff. 172^{b}–204^{b}.

17. Here the original ms. breaks off. Ff. 205 and onwards are on different (seemingly later) paper and mostly blank. Only ff. 205^{a}–9^{a} contain in a late hand some *Turkish* poetical pieces, the first headed ʿIzzat; and ff. 225–8 contain odd fragments of verse in a number of different hands.

On f. 228^{b} is a curious five-line inscription in an unrecognizable script bearing some slight similarity to Russian; it is possibly a cipher.

Purchased 1923.

Ff. 228; various styles of script; size, $9\frac{1}{4} \times 5\frac{1}{2}$ in.

2834. Ms. Ind. Inst. Pers. 99

A *majmūʿa*. After some anonymous verses and an owner's note (name erased) dated A.H. 1219 = A.D. 1804 on ff. 1–2^{a}, the contents are as follows:

1. Ff. 2^{b}–49^{b}, extracts from Muḥammad Rafīʿ Wāʿiẓ Ḳazwīnī's *Abwâb al-jinân*, comprising the prefatory matter which precedes the first *maṭlab*, and a number of *ḥikâyât*.

2. Ff. 50^{a}–51^{b}, verse chronograms ascribed to Surûrî Yazdî.

3. Ff. 52^{a}–54^{a}, two tales in *mathnawî* verse headed *naḳl i ḥaḍrat Mûsâ u kâfir i but-parast ki musulmân shud* and *naḳl i musulmân shudan i akthar i* جمهودان (?) *min kalâm i ʿAlî b. Ḥijâzî.*

4. Ff. 55^{a}–56^{b}, a *ḳaṣîda* of forty *baits* in praise of ʿAlî, ascribed to Ḥâfiẓ and with his *takhalluṣ* in the *maḳtaʿ*, beg. آن کلبن باغ وفا آن سرو بستان صفا

5. Ff. 57^{a}–62^{b}, three more laudatory *ḳaṣîdas*.

6. Ff. 62^{b}–77^{a}, a *mukhammas* by Mulla Ṭughrâ, beg.
حکم از زبان خالق اکبر کند علی

7. Ff. 77^{a}–78^{b}, a *manḳabat* or eulogistic preface, 'from Bâiram [*sic*] Khân Bahâdur entitled Khân Khânân', i.e. Muḥammad Bairâmkhân b. Saif ʿAlibeg (killed in A.H. 968), minister of Humayun and Akbar, on whom see various *tadhkiras*.

8. Ff. 79^{a}–82^{a}, a collection of similar prefaces. Since some are headed *nauʿ i dîgar*, it looks as if the writer has compiled a collection of 'specimen forms' for prefaces, extracted from various authors.

9. Ff. 82^{b}–83^{a}, an extract in praise of ʿAlî, from the poetical works of Salîmî.

10. F. 83^{b}, specimens of eulogy of patrons, suitable for use in prefaces.

11. Ff. 84^{a}–88^{a}, *rubâʿîs* without ascription.

12. Ff. 88^{b}–116^{b}, elegant epistles suitable for various occasions; literary conceits; tales, &c. F. 93^{a} bears the date Shaʿbân, A.H. 1214 = Jan. A.D. 1800, and on f. 102^{a} is a versified epistle by Mîrzâ Muḥammad Beg Kirmânî with the *takhalluṣ* Nak'hat.

13. Ff. 117^{a}–18^{b}, verse chronograms.

14. Ff. 119^{a}–58^{b}, short miscellaneous pieces of verse, including extracts from Niẓâmî (119^{b}), Khusrau (123^{a}), Pâdshâh Tîmûrshâh (123^{b}), Ilhâmî (128^{b}), Miyân Muḥammad Sarfirâz Khân ʿAbbâsî (131^{a}, 132^{a}), Ẓahîrî (133^{a}), Saʿdî (133^{a}, 155^{a}), Khâliṣ (139^{a}), Asîr (139^{b}), Ṣâdiḳ (140^{b}), Mîrzâ Abdâl (141^{a}), Mâdiḥî (145^{b}), Ṣâ'ib (147^{a}, 148^{b}, 158^{b}), Wâḳif (155^{a}), Mîr Karam ʿAlî Khân Ṣâḥib (155^{b}), ʿAẓîm al-Dîn Shâh (155^{b}, 157^{b}), Nawwâb Shâhrukh Shâh Ḥusainî Mûsawî (156^{a}), ʿIṣmat (156^{b}), Unsi (157^{a}).

15. Ff. 159^{a}–66^{b}, elegant epistles mostly addressed to 'Mîrzâ Muḥammad Ibrâhîm'.

16. Ff. 167^{a}–70^{b}, *mukhammasât* by Kalîm, Masrûr, and Shaukat.

17. Ff. 171^{a}–2^{b}, 175^{a}–9^{a}, *rubâʿîs* without ascription.

18. Ff. 172^{b}–4^{b}, anecdotes concerning Jahangîr, perhaps extracted from some historical work.

19. F. 179, an extract from Bahâ' al-Dîn Muḥammad ʿÂmilî's *Kashkûl.*

20. Ff. 180^{a}–95^{a}, miscellaneous poetical pieces (*ḳiṭʿas, fards, rubâʿîs, waṣfs,* &c.), starting with a *ḳiṭʿa* ascribed to ʿÂrif. It is not clear whether the rest are to be similarly ascribed, nor which of the several poets with this *takhalluṣ* is meant.

21. Ff. 195^{b}–7^{b}, a prose story of the Prophet, beg. *riwâyat mîkunand ki rûzî ḥaḍrat i Muḥammad Muṣṭafâ dar masjid nishasta bûd u az aṣḥâb kasî ḥâḍir nabûd.*

Donor, Sir M. Monier-Williams.

Ff. 198, varying number of lines; various hands, mostly Nastaʿlîḳ; European paper; size, $7\frac{5}{8} \times 5\frac{3}{4}$ in.

2835. Ms. Ind. Inst. Pers. 14

This ms. although all in one hand contains three apparently unrelated sections.

1. A work in *tadhkira* form, of short biographical notices of poets with copious extracts from their works. It is headed *bâb i dahum az bahâr i dânish dar aḥwal i shuʿarâ*, which would seem to indicate it as part of an encyclopaedic work entitled *Bahâr i dânish*, but to such a work I can find no other reference.

The rubricized headings are omitted after f. 128 and it is not always easy to identify the poet quoted. Those mentioned include:

ʿAṭṭâr, f. 1^{b}; Sanâ'î, f. 3^{b}; Rûmî, f. 6^{b}; Firdausî, f. 14^{a}; Aḳdasî Mashhadî, f. 15^{b}; Rashîd Waṭwâṭ, f. 17^{a}; Nâṣir Bukhârî, f. 18^{b}; Ẓahîr al-Dîn Ṭâhir Fâryâbî, f. 19^{a}; Salmân Sâwajî, f. 21^{a}; Barandak Bukhârî, f. 22^{a}; Manṣûr Ḳarâbafâ'î Ṭûsî, ib.; Niẓâmî, f. 32^{b}; Saḥâbî Najafî, f. 40^{a}; Niẓâmî, f. 64^{a} (the notice of the poet is a repetition of that found on f. 32^{b}, but the poetical quotations differ); Saḥâbî Astarâbâdî, f. 70^{b}; ʿUmar Khayyâm, f. 123^{a}; Saʿdî, f. 124^{a}; Shâhfûr, f. 128^{a}; Riḍâ Sabzwârî, ib.; Ḥâfiẓ, f. 128^{b}; Niʿmat Allah Walî, f. 132^{a}; Shâh Ḳâsim, f. 132^{b}; [Ḳâsimî Gûnâbâdî], f. 133^{b}; Âṣafî, f. 137^{b}; Khwâjû Kirmânî, f. 140^{b}; [Ḥasan Ghaznawî], f. 141^{b}; Farrukhî, f. 143^{a}; Amîr Khusrau, f. 145^{a}; Kamâl Khujandî, f. 152^{a}; Bâbâ Fighânî, f. 157^{b}; Ahlî Shîrâzî, f. 161^{a}; Majd i Hamgar, f. 162^{b}; [Jalâl al-Dîn Aḥmad Ṭabîb], f. 165^{a}; Hâtifî, f. 166^{a}; Mullâ Ḥasan

Kâshî, f. 174^a; Mukhtârî, f. 174^b; Luṭf Allah Nîshâpûrî, f. 176^b; Imâmî Iṣfahânî, f. 177^b; [Mu'în Juwainî], f. 178^a; Bahâ' al-Dîn 'Âmilî, f. 178^b; Sharaf al-Dîn 'Alî Yazdî, f. 184^a; Sharaf al-Dîn Bâfiḳî, ib.; 'Urfî, ib.; Shikîbî Iṣfahânî, f. 188^a; Nau'î Khabûshanî, f. 191^b; Sharaf al-Dîn [Ḥasan b. Muḥammad] Râmî, f. 195^b; Ṣaḥîfî Shîrâzî, f. 196^a; 'Unṣurî, f. 196^b; Âgahî, ib.; 'Ishratî, ib.; Ulfatî, ib.; Najdî, f. 197^a; Aimanî, ib.; Zamânî, ib.; Ḥasan 'Alî, ib.; Muḥammad Bâḳir, ib.; Shams al-Dîn Muḥammad b. 'Abd al-Karîm, ib.; Abadî, f. 197^b; 'Ârif, ib.; Mâhî, f. 198^a; Rafî' Marzubân, f. 198^b; Ghazzâlî Mashhadî, ib.; Ḳâsim Kâhî, f. 199^a; Ḥakîm Ruknâ, f. 199^b; Ḳaidî, f. 204^a; Ghairatî, f. 204^b; Ḳadrî, f. 205^a; Îzadî, ib.; Dâ'î, f. 205^b; Najâtî, ib.; Hamdamî, ib.; Niyâzî, ib.; Najmâ, ib.; Ḳâḍî Shihâb al-Dîn Maḥmûd, f. 206^a; Shihâb al-Dîn 'Abd Allah Bayânî, ib.; Amîr Ṣâfî (a nephew of Amîr Fâḍilî), f. 206^b; Raḍî al-Dîn 'Alî Lâlâ, ib.; Zain al-Sijzî (?), f. 207^a; Badî' al-Dîn Turkû, ib.; Khwâja Ḥasan, f. 207^b; Abû al-Fatḥ Tabsî (one of Nûḥ b. Manṣûr Sâmânî's *munshis* and author of an *inshâ'* entitled *'Âdât al-sâdât wa sâdât al-'âdât*), ib.; Shihâb al-Dîn Shâh Bûrjâ (a panegyrist of Sulṭân Bahrâmshâh), f. 208^a; Jamâl al-Dîn Nâṣir, ib.; Maulânâ Shîrî, ib.; Jamâlî Dihlawî, f. 208^b; Amîr Sayyid 'Alâ' al-Dîn, ib.; Khwâja Ḥusain (a servant of the emperor Humâyûn), ib.; Mîr Khusrawî (nephew of Ḳâsim Ruknâbâdî), ib.; Fahmî Ṭaharânî, ib.; Ḳâsim Arslân Mashhadî, ib.; Ṣabûḥî, f. 209^a; Hâshim Ḳandahârî, ib.; Hijrî, ib.; Mullâ Luṭfî Munajjim, ib.; Yolḳulî Beg Shâmlû Unsî [here erroneously written Bûrḳulî Unsatî], ib.; Mîrzâ Ḳulî Mailî, f. 209^b; Mullâ Shaidâ, f. 210^a; Naṣîrâ Hamadânî, f. 217^b; Muḥammad Ṭâlib Âmulî, f. 220^a; Muḥammad Amîn Mustaghnî, f. 240^a; Maulânâ Shîrâzî, f. 245^b; Tashbîhî Kâshî, ib.; Mîr [Muḥammad] Sharîf Wuḳû'î, ib.; Ḥayâtî Gîlânî, f. 246^b; Ḥuznî, ib.; Ḥairatî, ib.; Mu'min Ḥusain Yazdî, f. 248^a; Ghurûrî, f. 248^b; Zakî Hamadânî, f. 251^b; Abû Turâb Beg, f. 274^a; Mîr Abû al-Ma'âlî, f. 282^b; a son of Khwâja 'Abd al-Ṣamad Shîrîn-ḳalam, f. 303^b; Mîrzâ Ghâzî Tarkhân, f. 309^b; Shâhî Sabzwârî, f. 310^b; Rif'at, f. 327^b.

2. A sketch of general history from the Prophet to the accession of Shâh Jahân, A.H. 1038 = A.D. 1628, beg. f. 327^b, وقایع از ابتدای هجرت سال بسال روی داده

3. The letters (*maktûbât*) of 'Abd Allah Ḳuṭb b. Muḥyî to various friends and disciples on mystical and philosophical subjects. See *EIO* 1881, where it is suggested that the author's date may be around the end of the 10th century A.H. In this copy all the letters are run together without any breaks or headings other than the *bismillah*. Beg. f. 349^a, اما بعد شمارا از مکر عظیم اگاه گردانم و بر سری چند از اسرار بهشتی
These break off unfinished on f. 403^b.

No date; a neat early 19th-century hand.

Donor, Sir M. Monier-Williams.

Ff. 403, ll. 25; Nasta'lîḳ; size, 13×7½ in.

2836. Ms. Ind. Inst. Pers. 119

Extracts from various works, all in one hand.

1. Several passages taken from Rafî' al-Dîn Shîrâzî's *Tadhkirat al-mulûk* (see above, no. 276). The first, on ff. 1^b–10^a, is a description of the cave-temples at Ellora which occurs in the twelfth *faṣl* of the work (ff. 209^b–12^b of no. 276). The other passages are taken from the *khâtima*, viz. ff. 10^b–17^b a passage beginning *dhikr i shamma i aḥwâl i wilâyat i jazîra Paikû* (ff. 225^a–7^b of no. 276); ff. 17^b–30^a, one beginning *dhikr i jamâ'atî az Istanbûl ki bi ṭam' i kûh i ṭilâ bi daryâ muḥîṭ rafta bûdand* (ff. 228^a–32^a of no. 276); ff. 30^a–31^b, one beginning *dhikr i waḍ' i ḥaml i ba'ḍî az 'aurât ki khilâf i mu'tâd wâḳi' shuda* (which I do not find in the other mss.); ff. 31^b–33^b, one beginning *dikhr i ba'ḍî az âdamî u ḥayawân ki bi khilâf i khalḳat i mu'tâd khalḳ shuda and* (ff. 239^b–40^a of no. 276).

The scribe states on f. 10^b that these passages were transcribed from a ms. of the *Tadhkirat al-mulûk* in the handwriting of منجن خان بن کشور خان

2. On ff. 34^a–41^b, a passage without ascription dealing with the meanings of the names of the old Persian kings.

3. On ff. 41^b–47^a, a passage taken from Muḥammad Ḥusain b. Khalaf Tabrîzî's *Burhân i ḳâṭi'* concerning the letters of the alphabet, their divisions, and their grammatical uses.

4. On ff. 47^b–50^a, notes on the doctrine that the Christians have falsified the message of Jesus, supported by citations including one from Dawânî's commentary [entitled *Shawâkil al-ḥûr*] on Shihâb al-Dîn Suhrawardî Maḳtûl's *Hayâkil al-nûr* (*Brock. GAL* i. 438, *Suppl.* i. 782).

Undated.

Ff. 50, ll. 11; Nasta'lîḳ; European paper; slightly worm-eaten; size, 7×4⅝ in.

2837. Ms. Pers. b. 4

A volume of scraps.

1. F. 1, a sheet containing a *ḳaṣîda* of eleven verses in praise of Lord Herbert (*manẓûma dar madḥ i Lâd Hâbat Bahâdur*).

On the back is inscribed 'Mary Salter, Hammersmith, 1814 . . . [illegible] . . . Browne'.

Nasta'lîḳ; gold-sprinkled paper; size, 16½×8¾ in.

2. Ff. 3–5, Persian idioms with English equivalents; headed 'locutions'. Beg., I have forgotten یاد کردم خاطر کردم [*sic*].

Donor, J. J. Fahie (1919).

Naskh, European hand; size, 13½×8¾ in.

3. Ff. 6–7, 'a Persian secret letter', consisting of one sheet which must be folded in two along a certain line and held up to the light. Read thus, there is found a

kiṭ'at of three *baits* in the Hazaj metre, in which the bounty of a patron is begged.

Same donor.

Size (folded), 12⅝ × 8 in.

4. Ff. 9–10, a folded sheet containing twelve 'popular Persian songs, taken down at Kashan, 1. Nov. 1888'. As an example, one of the shorter ones is here quoted:

عقرب زلف کجت قمر قرنیست
تا قمر در عقرب است کار ما چنین است
کیه کیه میزند دل ما میشکند
درا بلنکر میزند دل ما میشکند

[the last line repeated].

Same donor.

Shikasta; size (folded), 14 × 8¾ in.

5. Ff. 11–14, miscellaneous pieces in various hands, described in Mr. Fahie's writing as 'from the visitor's book at Manzerieh, 26/9/88'.

Same donor.

Mostly Shikasta; size, 8½ × 6¾ in.

6. Ff. 15–19, two private letters and two envelopes addressed to Mr. Fahie, in Shikasta.

7. Ff. 20–24, English translations of 42 Persian proverbs.

Same donor and date.

Size, 7½ × 8½ in.

2838. Ms. Pers. e. 36

A volume of scraps.

1. F. 2, a *miṣrâ'* in large Nasta'lîḳ, stated to be the autograph of Bahâ' Allah, the successor of the Bâb.

Donor, C. M. Firth.

Size, 2½ × 8½ in.

2. F. 3, a passport issued by Gulâb Singh, king of Kashmir (A.D. 1846–57), in June 1851 to John William Yerbury (thus a note by Mr. Yerbury); as the document itself bears the date 1908 it seems that the Samvat era is employed.

Donor, Col. J. W. Yerbury (1916).

Shikasta; size, 13½ × 7 in.

3. Ff. 4–8, a description of eleven games played in Persia, 'written down at Shiraz, Sept. '92'. The names given are:

اُش خُورَك, f. 8ᵇ.
کاسه کناره, ib.
مرد مردان من, f. 8ᵃ.
چوپی, f. 7ᵇ.
فنجان بازی, ib.
خِرس مَرس, f. 6ᵇ.
زی تو, ib.
کوپل, f. 6ᵃ.
کِشمِشك, f. 5ᵇ.
گوثر, f. 5ᵃ.
شوروا, ib.
خاله موبو, f. 4ᵇ.

Donor, J. J. Fahie (1919).

Shikasta; size, 6⅝ × 4⅛ in.

4. Ff. 10–15, rules for addition, subtraction, multiplication, and division, with examples. Wanting a page at the beginning.

Same donor.

Naskh and Shikasta; size, 7 × 4⅝ in.

5. F. 17, a sheet covered on both sides with Nasta'lîḳ writing in many superimposed layers, so that the whole appears only a scribble.

Size, 6⅛ × 5¼ in.

G. ADDITIONAL MANUSCRIPTS

2839. Ms. Bodl. or. 208 (ff. 136–56)

Dhail i risâla i Mu'înîya, notes intended to explain certain obscure passages in an astronomical treatise, evidently by the same author as these notes, entitled *Risâla i Mu'înîya*. The latter work is recorded in *Ḥ. Khalfa* iii. 444, no. 6362, whence we learn that the prince (*pâdshâhzâda* in the preface of our ms.) to whom the work was dedicated was named Mu'în al-Dîn Abû Shams b. 'Abd al-Raḥîm b. Abî Manṣûr. The identity of the author, however, was unknown to Ḥ. Khalfa and is not revealed in our ms. The notes are divided into eight *faṣls*.

Beg. f. 136ᵇ, چون عنایت ربانی مجاب انتظار

Undated, probably 16th century.

Provenance uncertain; possibly part of the bequest of Thomas Hunt, Regius Professor of Hebrew, in 1774.

Ff. 136–56, ll. 15; Nasta'lîḳ in a Turkish style; many diagrams neatly drawn in red; size, 7 × 5⅛ in.

2840. Ms. Heb. e. 162

A collection of prayers in Judaeo-Persian by Yûḥannâ Dâ'ûd.

Beg. p. 1, מנאגאת יוחנן בן דוד בדרגאה יי כ֗דאי ודוד : אי כ֗דאי יכתא

Copied in 1915 (see p. 65) by the author, who also presented it (1937).

Pp. 105, ll. 10; Judaeo-Persian script; size, 8⅝ × 5¼ in.

2841. Ms. Pers. c. 37

Hidâyat al-muta'allimîn fî al-ṭibb, a medical encyclopedia by Abû Bakr Rabî' b. Aḥmad al-Akhawain al-Bukhârî, a pupil of Razes. It is mentioned as one of the 'intermediate' works of medicine recommended by Niẓâmî 'Arûḍî in his *Ćahâr maḳâla* (Gibb Memorial Series, no. xi, 1910, p. 70), the author being there called ابو بکر احوینی. The only other recorded copy is Istanbul Fatih 3646 (Horn, *Zeitschr. d. deutschen Morg. Ges.*, Bd. 54, p. 329). See also M. Minovi's article *Hidâyat al-muta'allimîn dar ṭibb* in the journal *Yaghmâ*, year 3 (1950), pp. 497–510.

The work is divided into 183 *bâbs*, of which a full index is found on pp. 2–7. Beg. p. 8, سپاس مر ایزد را کی آفریذکار زمی و آسمانست و افریدکار هرج اندرین دو میانست. From here to p. 164 is occupied by a physiological introduction; on p. 165 begins (with a new *bismillah*) the description of ailments and their cures.

Copied at the end of Rabî' I, A.H. 478 = July A.D. 1085. See *Bodleian Library Record*, vol. iii, pl. facing p. 169, for a reproduction of this colophon.

This original colophon is followed by the colophon of one Abû Ṭâlib b. Muḥammad b. Abî Zaid al-Ṭabîb, who states that he collated the whole book 'from a correct copy', on 18 Rabî' II, A.H. 682 = 16 July A.D. 1283. To this collator are due the frequent marginal notes throughout the volume, and also supplied by his hand are pp. 519–20, on which he has noted: این ورق هم از چنین کتاب هدایه است انجا کی اصلاح ادویه گفته است و بیان حمیات رفته هیچ

P. 662 contains a number of notes by subsequent owners, but all are nearly effaced.

P. 1 contains a fine Cufic title and the name of the author as given at the beginning of this article. A later hand has however written 'Abû Ḥakîm' over 'Abû Bakr', and beneath this is pasted a slip of paper bearing the following inscription (damaged towards the end): *în kitâb Hidâya i Akhawain u Kunnâsh i Akhawain khwânand, muṣannif i în Abû Ḥakîm Rabî' ibn Aḥmad al-Akhawain raḥmat Allah 'alaihi shâgird i Muḥammad Zakarîyâ al-Râzî raḥmat Allah 'alaihi. U ćûn ân buzurg barâyi farzand i khwud jam' karda bûd tâ ûrâ dastûrî u ćûn ṭibbîyatî kunad tadbîr i û bi ṣawâb buwad, în ḍa'îf tajriba kard, wal-ḥaḳḳ hîć mu'âlaja khaṭa' namî-uftad. U ćûn farzand i a'azz Ḥusain dar ṭibb shurû' kard u az madad i âsmânî bahrmand bûd u [mu'âlaja i] sûdmand i pasandîda jamâ'at i ba'ḍî az akâbir . . . ćûn în ḍa'îf râ bîshtar i auḳât dar mu'âlajât i amrâḍ u ćûn bâ în kitâb bûd u bâ wujûd i kutub i bisyâr i ṭibbî kî . . . iltimâs ûrâ afzâr kardam în kitâb. . . .* This entry ends with the signature Abû Ṭâlib 'Abd Allah b. Muḥammad Ṭabîb and the date A.H. 717 = A.D. 1317.

Purchased 1950.

Pp. 662, ll. 19; excellent old Naskh; pp. 519–20 have (as mentioned above) been supplied by the collator in A.H. 682, and a small corner at the bottom of this leaf has been cut off; the collator's marginal notes have in places suffered slightly from the trimming and mounting of the leaves, but the volume is otherwise in excellent preservation; size, $12\frac{3}{4} \times 8\frac{1}{4}$ in.

2842. Ms. Seld. superius 44 (ff. 57–65)

Fragment of the **Dîwân i 'Imâd**, by 'Imâd al-Dîn Faḳîh Kirmânî. See above, nos. 803–6, &c. This copy consists of *ghazals*, *ḳiṭ'as*, &c., without any order.

Beg. f. 57[b], صوفی رقم رندی بر دلك ملمع کش

Incomplete, breaking off abruptly on f. 65[b].

Undated; probably 16th century.

Ff. 57–65, coll. 2, ll. 25; neat Naskh; rather damp-stained; size, $9\frac{3}{8} \times 5\frac{1}{2}$ in.

2843. Ms. Pers. d. 101

Ẕawâhir al-sarâ'ir, biography of the Naḳshbandî shaikh Sa'dî Lâhûrî (who died A.H. 1108, according to several chronograms at the end of this work), composed in A.H. 1112 = A.D. 1700 by Muḥammad 'Umar b. Ibrâhîm al-Peshâwarî.

Before the main work are found: ff. ii[b]–iii[b], some anonymous riddles and verses; ff. iv[a]–v[b] blank; f. vi[a], chronograms; ff. vi[b]–vii[a], copy of a letter introduced by the following statement, 'This is a letter written from Peshâwar during the course of A.H. 1101 or 1102 to me in Khushî (which is the name of a village near Ghaznah), in reply to a communication of mine, by Mirzâ 'Aṭâ Beg 'Arab *'alaihi al-raḥmah*'; ff. vii[b]–viii[b], index to the main work.

The preface of the main work begins, f. 1[b], الحمد لمن زین ظواهر الاولياء باتصافهم باخلاق الصفاتية

The work consists, after the preface, of an introduction (*tamhîd*), three chapters (*manẓar*), and a *khâtima*. The introduction (f. 4[a]) in two *ḳism*, the first on the advantages of cultivating the society of holy men, the second containing a brief résumé of the Naḳshbandî *silsila* from Naḳshband down to Sa'dî Lâhûrî himself; chapter 1 (f. 43[a]) on the birth and early life of the shaikh; chapter 2 (f. 64[b]) on his teaching and miracles; chapter 3 (f. 108[a]) on his children; *khâtima* (f. 183[b]) on his death.

Copied on Monday 12 Jumâdâ II, A.H. 1134 = 13 Mar. A.D. 1722, by Sayyid 'Alî Beg Khushbâ'î, at the request of the author and from the latter's autograph.

The colophon is followed by several pieces in praise of one of Shaikh Sa'dî Lâhûrî's sons named Muḥammad Yaḥyâ, with the honorific title Sirr al-a'ẓam, who was born A.H. 1031 and died 1132. The author of these pieces is the same Muḥammad 'Umar who composed the main work. They are in his own autograph hand, and were written (except for the last two) at Peshâwar on Sunday, 6 Muḥarram, A.H. 1135 = 17 Oct. A.D. 1722. They consist of an elegy on Shaikh Muḥammad Yaḥyâ, in the form of a *tarjî'-band* (ff. 192[a]–5[b]), some verse chronograms on his death and on that of his son Muḥammad

Ismâ'îl who died A.H. 1129 (ff. 195ᵇ–6ᵇ), a brief prose eulogy of him (ff. 196ᵇ–7ᵇ), and two further elegies on him in the form of *ḳaṣîdas* (ff. 198ᵃ–203ᵃ). F. 203ᵇ contains an anecdote in badly smudged ink.

On f. iᵃ is written, 'To Colonel Ranking, Secretary Board of Examiners, Calcutta.'

Purchased 1951.

Ff. really viii+201 (for ff. 8–10 are lost), ll. 31; main text and index in neat Naskh, the other pieces in Nasta'lîḳ; size, $9\frac{1}{8}\times4\frac{5}{8}$ in.

2844. Ms. Marsh 210

Mawâhib i 'alîya, commentary on the Ḳur'ân by Ḥusain b. 'Alî Wâ'iẓ Kâshifî. See above, nos. 1805–8, and *Storey*, no. 20 (2).

Beg. as usual, f. 2ᵇ.

Copied by Ismâ'îl Shaikh Dâ'ûd Ćishtî; undated, but in a good seventeenth-century hand.

Ff. 598, ll. 26; Kuranic text in red Naskh, commentary in Nasta'lîḳ; inner margin of f. 2 damaged; size, $12\frac{3}{4}\times9\frac{1}{4}$ in.

2845. Ms. Pers. d. 102

Lailâ Majnûn, by Niẓâmî.

Beg. as usual, p. 1.

Undated, but in a fine sixteenth-century calligraphy of approximately A.H. 971 = A.D. 1563 (a seal bearing this date is found on p. 27).

This copy belonged formerly to James Atkinson, the author of the English translation of the poem (see J. A. Atkinson's edition, London 1894, of 'The loves of Lailí and Majnún, a poem from the original Persian of Nizámi by J. Atkinson', p. vii), and his signature appears on the blank page preceding p. 1. The great value of the ms. lies in its nine splendid Mughal miniatures, comprising attributions to Lohangâ-ćela (p. 27), Dhanwan (pp. 35, 65), Bhagawân (p. 41), Banwâlî Khurd (p. 53), Âsî (p. 66), Bâhan (p. 82), and Dharmdâs (p. 105).

See A. F. L. Beeston, 'The Atkinson *Lailâ Majnûn*', in *Bodleian Library Record*, vol. iv, pp. 63–6.

Purchased 1951.

Pp. 110, 4 coll., 21 ll.; Nasta'lîḳ; decorated heading on p. 1, miniatures on pp. 27, 35, 41, 47, 53, 65, 66, 82, 105; size, $9\frac{1}{2}\times6\frac{1}{2}$ in.

2846. Ms. Pers. c. 38

Miftâḥ al-surûd, a treatise on Indian music, composed in A.H. 1084 by an author here (f. 2ᵃ) called Ḳâḍî Ḥasan [but in the Berlin ms. Ḥusain] b. khwâja Ṭâhir b. khwâja Muḥammad. See *Pertsch* 34 (2); also an abstract in *EIO* 714.

Beg., f. 1ᵇ.

Copied A.H. 1218 = A.D. 1803 by Jamâl al-Dîn Muḥammad.

Purchased 1952.

Ff. 97, ll. 13; Nasta'lîḳ; decoration on ff. 1ᵇ, 2ᵃ; the versos of every leaf from 8–93 are occupied by a series of paintings of *râgas* and *râginîs* (see the reproduction in *Bodleian Library Record*, vol. iv, Pl. XI); size $13\frac{3}{8}\times9$ in.

2847. Ms. Laud or. 146

Album of calligraphy and miniatures. The calligraphic specimens are mostly Persian, with a few pieces in Arabic. One specimen (f. 11ᵇ) is signed by a calligrapher Muḥammad Mîr Harawî. The miniatures are pen-and-ink sketches of single figures (without any background) slightly tinted by pale washes of colour.

Part of Laud's third donation, 1639.

Ff. 3–19, calligraphic Naskh and Nasta'lîḳ. Miniatures on ff. 4ᵇ, 5ᵃ, 7ᵇ, 8ᵃ, 13ᵇ, 14ᵃ. Size, $10\frac{3}{4}\times7\frac{5}{8}$ in.

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ADDENDA AND CORRIGENDA TO PARTS I AND II OF THE CATALOGUE

5. The shelfmark 'Sub Fenestra XV' should be deleted; the present shelfmark is Ms. Laud or. 323.

33. The identification of this work with the *Zubdat al-tawârîkh* is incorrect. The *Zubdat* is a later work dedicated not to Shâhrukh but to Baisunghur. The present work is the untitled geographical compilation found in the British Museum Ms. Or. 1577 (see *Rieu* i. 422 and *Storey*, p. 87 note 1). It is further incorrect to state that Ḥâfiẓ Abrû's names were 'Nûr al-Dîn b. Luṭf Allah b. 'Abd Allah'; his names were in fact Shihâb al-Dîn 'Abd Allah b. Luṭf Allah (see *Encyclopaedia of Islam* and *Storey*, p. 86).

42. For 'Jumpers?' read Chambers.

93. The shelfmark should read Ms. Ouseley 419.

97. On this work see *Storey*, p. 113.

100. See the article by H. Beveridge in the *Imperial and Asiatic Quarterly Review*, xiii, Jan. 1902, pp. 88–90.

114. The ascription of this work to Muḥammad Bakhtâwar Khân is, as *Storey*, no. 151, points out, a fiction. The real author was Muḥammad Baḳâ b. Ghulâm Muḥammad Sahâranpûrî.

141. For 'Afîfah read 'Afîf.

149. This manuscript has been identified by V. Bartold as a portion of the second volume (dealing with Khurasan) of Ḥâfiẓ Abrû's untitled geographical compendium, of which the first volume is found in no. 33 (see the addenda to that entry, *supra*). Ff. 1–168 of the present manuscript correspond to ff. 255–8 of the British Museum Ms. Or. 1577 (*Rieu* i. 421); the description of Transoxiana which occupies ff. 168^b–173^a in our manuscript seems not to be found in any other recorded manuscript of this work.

150. The statement that the 'Institutes, designs and enterprises' are entirely wanting in this copy is incorrect. The 'Institutes' and 'Designs' are indeed found here, though not separated from the 'Memoirs' by any formal division in the text. The date of copying is not A.H. 1179 as stated, but 1189, the seventeenth year of Shâh 'Âlam's reign; the actual date corresponds to 5 December A.D. 1775.

161. This manuscript has been identified by V. Bartold as containing the second part of the *Zubdat al-tawârîkh i Baisunghurî*, which itself constitutes the fourth *rub'* of Ḥâfiẓ Abrû's *Majma' al-tawârîkh*. The only other recorded copy of this *rub'* is the Istanbul Ms. Fatih 4371/1 (see F. Tauer, 'Les manuscrits persans historiques des bibliothèques de Stamboul, I', *Archiv Orientální* iii (1931), pp. 100–1; also the same author's 'Vorbericht über die Edition des Ẓafarnama von Niẓam Šami und der wichtigsten Teile der Geschichtswerke Ḥafiẓ-i Abru's', *Archiv Orientální* iv (1932), p. 253; and *Storey*, p. 88). This occupies ff. 1^b–440^a of our manuscript, and the explicit on f. 440^a coincides with that quoted by Tauer from the Fatih manuscript.

Ff. 440^b–446^b are occupied by a fragment (which breaks off incomplete on f. 446^b) of some other work, beginning:

ذکر تتمة وقائع که سنه ثلاثین و ثمانمائه حادث
شد از جملهٔ جلایل نعم ربانی و غرائب منح سبحانی

173. The shelfmark should read Ms. Elliott 353.

179. (*at foot of col.* 101) for Bânîda read Pâyanda; see *Storey*, p. 533.

221. The following comment on this entry is from the pen of H. Beveridge: 'The authors of the catalogue do not seem to have been aware that the copyist was no less a person than Sayyid Aḥmad of Aligarh, the well-known reformer and founder of the Aligarh college. I did not find him saying that he used *ten* good manuscripts; the expression was 'several' manuscripts. The Sirâj al-Dîn Bahâdur Shâh whom he mentions as having helped him is not the son of Aurangzîb, but Bahâdur Shâh II, the last king of Delhi.'

264. For Ćâturman Kâitah read Ćaturman Kâyat'h.

285. The author's full name is Sharaf al-Dîn Faḍl Allah Ḥusainî Ḳazwînî; see *Storey*, no. 323.

313. The shelfmark should read Ms. Elliott 331.

320. (*foot of col.* 172) The 'Ḥasan Beg' mentioned as author of the work *Muntakhab al-tawârîkh* is presumably identical with Ḥasan b. Muḥammad Khâkî Shîrâzî (Elliott, *Bibl. Index*, xxvii).

The *Tuḥfat al-fuḳarâ* is by Muḥammad Murâd Naḳshbandî, died A.H. 1134, according to the Index of titles in vol. ii, col. 1447.

(*top of col.* 173) For Muḥammad Amîn Balkhî read Rafî' al-Dîn Aḥmad b. 'Abd al-Ṣabûr b. Muḥammad Amîn Balkhî with the *takhalluṣ* Ghâfil; see the index of titles in pt. ii, col. 1754, under *Nawâdir al-akhbâr*.

341. Subsequently to the publication of this entry, Ethé refoliated the manuscript, and the beginnings and ends of the various items should be renumbered as follows: item 1, ff. 54^b–57^b instead of ff. 51–9; item 2, ff. 63–5 instead of ff. 60–2; item 3, ff. 65^b–70^b instead of ff. 62^b–67^a; item 4, ff. 73–82 instead of ff. 69–78; item 5, ff. 84–91 instead of ff. 79–86; the subsections should also be

renumbered correspondingly, as also the information at the end of the entry concerning the types of script, &c.

356. The shelfmark should read Ms. Fraser 96.

365. (*top of col.* 196) For Judas Iscariot read St Jude; for Thaddaeus read Matthias. This manuscript was presented by Father Joseph de Castro S. J. to William Methold, president of the English factory at Agra, on 8 September 1638.

366. (*middle of col.* 196) The *Nafâ'is al-ma'âthir* is by 'Alâ' al-Daulah Ḳazwînî, *takhallus* Kâmî.

(*subsection* 17) This seems to be the only authority which gives Anwarî's name as Muḥammad b. Muḥammad; elsewhere he is called 'Alî b. Maḥmûd.

(*subsection* 22) Taḳî's statement that Jamâl al-Dîn Muḥammad b. 'Abd al-Razzâḳ Iṣfahânî died in A.H. 588 is at variance with the statement of the *Âtashkadah* (no. 384.369) that he 'began to flourish' under Muḥammad Khwârazmshâh (reigned A.H. 596–617).

374. (*subsection* 2) For 'Adairî read Ghaḍâirî.

(*subsection* 94) For Wirdîbeg read Dardî Beg (see no. 395.243).

376. (*subsection* 108) For Khâtimî read Khâtamî.

(*subsection* 472) Most authorities call Waḳârî, Ghâzî *ibn* Jânî; *Pertsch* 663 *wâw* 23, however, gives the name in the same form as the present manuscript.

(*subsection* 771) Ethé has read this name incorrectly; the manuscript has Muḥammad Aḥsan Shâdâbî.

379. (*subsections* 502–8) The page reference to these entries should read f. 508b throughout instead of f. 509a.

(*subsection* 613) The author here referred to is probably identical with Muḥammad Mu'min Mîrzâ b. Badî' al-Zamân b. Sulṭân Ḥusain of no. 395.2304.

(*subsection* 656) Read Râi Ânand Râm Mukhliṣ; see no. 395.2383.

390. (*subsection* 1) The *Garshaspnâma* is probably not the work of the elder Asadî; on this subject see no. 507.

395. (*subsection* 48) Most authorities attribute the *Khâwarnâma* to the author named in the following subsection 49.

(*subsection* 114) For Akbar read Aurangzîb.

(*subsection* 503) For Pâdishâh read probably Bâbâ Shâh; see no. 376.563.

(*subsection* 1737) For 'Âlimî read 'Âmilî.

(*subsection* 2751) For Khûristân read Khûzistân.

(*subsection* 2854) In this entry the author of the *tadhkira* has evidently confounded the famous Nâẓim Harawî (died A.H. 1081) with Farrukh (or, Faraḥ) Ḥusain Nâẓim (died A.H. 1068), see *Rieu* i. 380a.

(*subsection* 3107) The poetical quotation cited under this name is identical with the verse cited in no. 379.745 under the name Yâr Muḥammad *Rakhna*.

407. (*latter part of col.* 407) The full name of the author of the *Suwar al-kawâkib* is, according to Brock. *GAL* Suppl. i. 398, Abû al-Ḥasan 'Abd al-Raḥmân b. 'Umar Ṣûfî. But Suter (*Die Mathematiker und Astronomen*, p. 62) seems to be more correct in giving him the *kunya* Abû al-Ḥusain.

414. The author of the *Jâm i gîtînumâ* is, according to Ḥaji Khalfa, Ḳâḍî Mîr Ḥusain b. Mu'în al-Dîn Maibudî; the reference to Ghiyâth al-Dîn Manṣûr should accordingly be deleted. For other copies of the work see no. 2828.2 in this catalogue and *Rieu* ii. 812b.

424. See *Storey*, no. 779.

477. The items here recorded occupy the margins of the manuscript. For the contents of the page-centres of the manuscript see no. 168.

511. According to *Blochet* 1189 the author of this work is 'Amîd 'Aṭâ'î Râzî.

560. (*foot of col.* 479) The *mathnawî* which begins on f. 532b has the same incipit as the one mentioned in *Ebne Youssef*, vol. ii, p. 503, where it is given the title *Khatm al-gharâ'ib*.

(*head of col.* 480) Delete the words 'in the same year — A.D. 1606, December 8'. The *rubâ'î* section is dated the middle of Jumâdâ II A.H. 1025 = 1 July A.D. 1616, and the whole manuscript was finished 7 Sha'bân A.H. 1025 = 20 August A.D. 1616.

561. The *tarjî'ât* begin on the verso, not on the recto, of f. 154.

605. The conjecture that the date of copying was A.H. 981 is certainly the right one. It is impossible for the date to have been A.H. 881, since there is not nearly enough room for the word هشت .

642. There is no doubt as to the date of copying given in the colophon; it is a Wednesday in the month Ṣafar A.H. 1016 = August–September A.D. 1607. The scribe's name is . . . ابراهيم حر Ibrâhîm (Khurâsânî?).

681. See no. 2579 (16).

683. The so-called 'seventh risâlah' beg. on f. 24b is the piece which in most manuscripts of Sa'dî's works appears as the third *majlis* of the *Hazaliyât*.

684. See no. 2579 (16).

685. The reference to Bacher's Sa'dî-Studien should read p. 86 instead of p. 93.

687. The splendid illumination on f. 3a of Ms. Fraser 73 includes a signature of the illuminator: Rûzbahân al-mudhahhib.

688. See no. 2579 (16).

708. The date A.H. 1055 is erroneous. The colophon reads الف الماث خمس الخمسين. It is clear that this means A.H. 1155 = A.D. 1742, and this interpretation is supported by the fact that the paper and ink of the manuscript distinctly indicate an 18th-century date, and the fact that the miniature on f. 29b includes figures in European 18th-century costume.

838. Although undated, the indications are that this manuscript belongs to the later 18th century.

894. (*subsection* 23) The *Anfâs i ḳudsîyah*, edited by Muḥammad Pârsâ al-Bukhârî, consists of the sayings of Bahâ' al- Dîn Naḳshband; see *Bankipore* 1371.

951. The 'feast-month' cannot possibly be Ramaḍân! It is either Dhulḥijjah (*'îd al-aḍḥâ'*) or, less probably, Shawwâl (*'îd al-fiṭr*).

953. Given to the Library in 1758 by Daniel Dumaresque, D.D., British chaplain at St. Petersburg.

963. The colophon explicitly states that the 'year 39' given as the date of copying refers to the *Ilâhî* era. Daibâdîn of Bahman in that year corresponds to 26 Jumâdâ I, A.H. 1003 = 6 February (N.S.) A.D. 1595.

999. For Gelden read Selden; for Gilberti read Gilbert. The last figure of the date mentioned in Selden's note is blotted and illegible; it is very doubtful whether it was in fact an 8. The shelfmark should read Ms. Seld. superius 34.

1006. The date given for the copying, A.H. 934, is a clumsy forgery, the last two figures having been scrawled over the small neat figures of the original scribe, so that the latter are now wholly illegible. Since, however, the same scribe copied no. 900 at dates ranging from A.H. 970–2, it is probable that the present manuscript was also copied round about those dates.

1137. This fragment occupies only ff. 1–58, not 1–60.

1175. The author of this *dîwân* is identified in *IVC* 287 as Muḥammad Muḥsin Iṣfahânî, with *takhalluṣ* Ta'thîr, who died about A.H. 1135 = A.D. 1722.

In the quotation of the opening verse of the *Jahânnumâ* (item 8 in the manuscript), for بقصه read قصد.

1212. (*entry* 54) For Maḳlah read Muḳlah.

1219. The peculiar statement that the story of Abraham's sacrifice 'seems to be recited at Easter, on the 10th Dhû-alḳa'dah' arises from a complication of errors. What Polak writes, in the passage to which Ethé refers, is, 'Das Opferfest fällt auf den 10. des Mondmonats Zilkadeh [*sic*], und trifft daher nach einem Cyclus von Jahren mit der Versöhnungstag der Juden zusammen. Beiden liegt dieselbe Tradition, das Opfer Abraham's, zu Grunde.' Polak is of course referring to the *'îd al-aḍḥâ'* on the 10 Dhû-al-ḥijjah, and the mention of 'Zilkadeh' is a mere slip of the pen. Ethé has not only repeated this mistake, but has astoundingly transformed the Jewish 'Day of Atonement' into the Christian Easter. Thus both Easter and the month of Dhû-alḳa'dah are utterly irrelevant in the present context.

1223. The shelfmark should now read Ms. Rawlinson Or. 43.

1241. (*subsection* 14) See also no. 1821 and 2392 (13), where the translator is said to be Ćandarbhân Brahman.

1258–9. The *Kanz al-rumûz* and the *Zâd al-musâfirîn* are by Ḥusain b. 'Âlim called Fakhr al-sâdât al-Ḥusainî or Mîr Ḥusainî Sâdât, who was born A.H. 671 and died sometime after A.H. 720; see *Bankipore* 117–20, *IVASB* 556, &c. It is incorrect to say that these two works are by the same author as no. 1257.

1281. For *Faḍl al-khiṭâb* read *Faṣl al-khiṭâb*; for Muḥammad Ṣâdiḳ read Muḥammad Pârsâ.

1307. The first volume of this set is in fact preserved in Ms. Wilson 422b; see below, no. 2407. The indications given relative to volumes iii and iv are erroneously transposed: vol. iii is found in Ms. Bodl. Or. 721, consisting of 87 ff., vol. iv is in Ms. Bodl. Or. 722, consisting of 150 ff.

1472. (*bottom of col.* 899) The first nine sections of the third chapter begin on the following pages: ff. 156^a, 163^b, 172^a, 177^a, 194^b, 204^a, 208^b, 230^a, 248^a.

(*middle of col.* 900) In the heading of *maṭlab* 4 of book 2, for فضول read فصول; and in the heading of the following *maṭlab*, for معارف read مصارف.

1476. (*top of col.* 905) The author of the *Rauḍat al-khuld* here mentioned is Majd al-Dîn Ḳâsimî Khwâfî.

1493. The *Ta'rîkh i Yâfi'î*, mentioned as no. 11 in the list of authorities, is possibly the *Rauḍ al-riyâḥîn fî ḥikâyât al-ṣâliḥîn* of 'Abd Allah b. As'ad al-Yâfi'î al-Yamanî, on which see above, no. 332.

1541. H. Suter (Nachträge und Berichtigungen zu 'Die Mathematiker und Astronomen der Araber', *Abhandl. zur Gesch. d. mathem. Wiss.* xiv (1902), p. 180) emits the supposition that this work is 'sehr wahrscheinlich ein Kommentar zur Tadkira des Naṣîr ed-dîn'. For this assumption I see no grounds; the work is definitely not in commentary form.

1571. The author of the *Kâmil al-ta'bîr*, mentioned as no. 3 in the list of authorities, is in fact identical with the author of the *Kifâyat al-ṭibb* described below, no. 2753, where reference is made to the bewildering number of different forms of name under which this author appears.

1583. The shelfmark should read Ms. Fraser 210b.

1586. The shelfmark should read Ms. Bodl. Or. 801.

1761. See P. M. Melioranskii's edition of this work, Араб филолог о турецкомъ языкѣ (*Изд. фак. вост. яз. имп. С. П. унив.*, 3) St. Petersburg, 1900. Other copies of the same work are found in the Bodleian in Mss. Laud Or. 43 and Marsh 238.

1763. The question of the patron for whom the *Tuḥfat al-Hind* was composed is discussed by M. Ziauddin (*A Grammar of the Braj Bhakha by Mirza Khan*, Calcutta 1935, pp. 2–3). He concludes, undoubtedly rightly, that the work was composed originally for Aurangzîb's eldest son, Prince Muḥammad A'ẓam Shâh. If any manuscripts of the work contain a reference in the preface to Jahândâr Shâh, the grandson of Aurangzîb (Ethé here erroneously calls him Aurangzîb's son), this must be a later substitution. It is, however, doubtful how many manuscripts do so mention Jahândâr; Ziauddin

has pointed out that the Patna copy in fact contains only the dedication to Aʿẓam Shâh, with no reference to Jahândâr or Kukultâsh Khân; and the same is true of the present copy, where the dedication is to Aʿẓam Shâh and nobody else. Ethé's statement about the dedication must therefore be derived from some source external to the manuscript, and does not correspond to the data of the manuscript itself. See also no. 2769.

1796. The number of folios should read 192 instead of 92.

1835. On this manuscript see H. Beveridge's article in the *Imperial and Asiatic Quarterly Review*, xiii (Jan. 1902), pp. 86–8. The person responsible for the Latin translation in Walton's Polyglot was not Thomas Greaves but Samuel Clarke.

1836. The Library records contain an anonymous note that this manuscript is in the handwriting of J. Gagnier.

1900. The calligrapher Mahdî here represented cannot possibly be anyone who lived round about A.D. 1702, since the manuscript has been in the Bodleian since 1640.

On the *râgamâla* series of miniatures contained in the manuscript, see N. C. Mehta's note in the *Bodleian Quarterly Record*, vol. vii (1932), pp. 138–9; also H. J. Stooke and K. Khandalawala, *The Laud ragamala miniatures, a study in Indian painting and music* (Bruno Cassirer, Oxford, 1953).

1922. The words 'copied probably by Bodley himself' must be deleted. The manuscript is in an early-18th-century hand.

1924. The words 'compiled, no doubt, by Bodley himself' must be deleted. The manuscript has nothing to do with Sir Thomas Bodley; it is a notebook compiled by Dr. Henry Sike, an Arabic scholar who died in 1712 (see Hearne's *Alumni Oxenienses*, iii. 368).

1931. According to E. W. B. Nicholson, the language of the translation on ff. 68–9 is Javanese in Malay characters.

2032. (*subsection* 11) For Muḥammad Ḳâsim Mahdî read Muḥammad Ḳâsim Mashhadî.

2049. See F. Giese, *Die altosmanische Chronik des ʿAšikpašazade* (Leipzig, 1929), p. 6.

2051. This work, designated by Ethé as anonymous, has been identified by F. Babinger as the composition of Rûḥî Ćalabî; see his *Geschichtsschreiber der Osmanen* (Leipzig, 1927), p. 43.

2164. The date of presentation of this item to the Library was 1636, not 1635.

2374. The present shelfmark is Ms. Misc. Asiat. d. 1.

2379. Ff. 24, 26, 27, 31, 43, 44–7, and 49 carry the seal of the well-known Âṣaf al-Daulah of Oudh, with the date A.H. 1190 = A.D. 1776. These miniatures are therefore at all events datable to before 1797, the year of his death.

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Bold type indicates the main references, ordinary type the less important ones.

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* The dates of these donations to the Indian Institute are not recorded; it is possible, however, that they represent a collection amassed by Professor Monier-Williams before the opening of the Institute in 1883 and deposited there as soon as it was opened.

§ No Christian names or initials are given in the bookplate which is the only record of this donation; but it seems likely that the donor was Robert Romer Younghusband, C.B.

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